

SELF-DIRECTION:
FINDING ONE'S OWN PATH

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ABSTRACT

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The slide-tape presentation entitled 'Self-Direction: Finding One's Own Path' was produced for use in collegial humanities classes and it was evaluated in ten such classes (six experimental and four control) for its ability to facilitate the conditions of 1: openness and willingness to share personal experience and 2: sense of personal interest and involvement in the topic. The main concept treated in the slide-tape presentation is man's search for his own identity and meaningful ways to express it in the world. The concept is treated on the abstract level as a goal of human development as pursued in many religions, mythologies, literary works, and biographies through-out history. It is also treated as a personal goal of many students who are searching for a sense of meaning and purpose in their own lives. The project also consists of a thirteen lesson curriculum which develops the concepts introduced by the slide-tape presentation. From an evaluation of students' responses to the questionnaires it was indicated that the presentation was effective in producing the conditions stated above. A formative evaluation made it possible to isolate the most and the least successful aspects of the presentation.

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Introduction:

Summary of Theoretical Assumptions Upon Which the Project is Built

The main premise on which the project is built is that the development of a healthy self-identity is closely related to the development and expression of authentic values. It is assumed that it is possible in some degree to awaken such values in students by the methods to be employed (and that in the process self-identity will be strengthened).

Authentic values in this context are defined as values which

- 1) have an integrative effect on the personality; and 2) which the person has freely chosen from his own autonomous centre of moral judgment. This centre might be called the 'inner (moral) conscience' in contradistinction to the Freudian 'superego' which is formed from the incorporated judgments of parents and society.

It is assumed that values which are adopted blindly or are taken over uncritically from others may not be integrative for the person. The goal of this approach is to bring about conscious examination of one's values and to encourage commitment to those which are growth-promoting and chosen from 'centre'. The term 'centre' refers to an hypothesized true centre of identity within each individual from which growth-promoting choices originate. When a choice is made from 'off centre' it may be motivated either by conformity to or rebellion against the opinions of others or by various negative emotions such as fear, hatred, envy, etc.

One way of helping students see self-identity and authentic self-expression as realistic and practical goals for their own lives is to

introduce the concept of values related to self-directed growth. The slide tape presentation introduced and the curriculum focuses in more depth on several of these values. It does so by treating them within the contexts of both the student's personal experience and the overarching theme of man's age-old quest for self-realization.

Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them the grim but bracing truth that it is their task to re-create those values continuously in their own behavior, facing the dilemmas and catastrophes of their own time;...a society is being continuously re-created, for good or ill, by its members. This will strike some as a burdensome responsibility, but it will summon others to greatness.

John Gardner

CHAPTER 1: PROBLEM DEFINITION AND TASK ANALYSIS

A. PROBLEM DEFINITION

In its broadest perspective the problem could be summarized as the design and development of educational materials which can introduce and develop a multi-(trans)-disciplinary theme for college age students. The problem can be more narrowly defined given two terms of reference: 1. The subject matter. The overarching theme chosen is Self-Direction. It could be summarized as the process of discovering and expressing those values which promote a strong and realistic sense of self-identity. 2. The overall instructional objectives. They are:

- (1) To guide the individual through models, exercises, and open-ended questions which will help him to identify his own way of expressing those values which promote personal and social growth.

- (2) To help the individual apply the thinking skills which foster critical evaluation of the concepts dealt within the curriculum.

- (3) To offer learning experiences which will help the individual relate these concepts to his or her life experience.

The problem, within this context, becomes one of how to introduce and develop the theme in a way which focuses on both conceptual understanding of the main ideas and their expression in the evolving context of the individual student's own life.

A slide-tape presentation was selected as an appropriate means of introducing the topic in the way suggested above. It could be an excellent tool for animating and focussing initial discussion of the theme as part of the audio track would contain people talking about their

own understanding and personal experience with the ideas presented in the narration. These persons could serve the function of 'role models' for the students who will be encouraged, throughout the course, to share their own ideas and personal experience. They would also, hopefully, inspire the students by reports of their own struggles and realizations in the area of personal growth. Although it is hoped that the slide-tape presentation could inspire a focussed and animated discussion including most of the class, in all probability some students would need more knowledge and/or learning experiences before they would feel ready or willing to relate the concepts to their own lives.

Accompanying lesson plans could serve both to develop the theme in more depth and to offer a variety of learning experiences to guide the student towards achievement of the objectives stated above. The slide-tape show could be used in various sections of the curriculum to animate discussion around specific ideas which are developed in the lesson plans. Especially at the college level there is a need for curriculum materials which help the student discover the ways in which a central idea or core concept is reflected not only in a broad range of disciplines and individual lives but also in the immediate range of his own experience.

The approach calls for a judicious balance between the cognitive and affective dimensions of learning. Along the cognitive dimension there is a growing body of research into interdisciplinary principles¹ and application of core concepts to curriculum (Phenix,

Bruner, and Taba)². Along the affective dimension an expanded notion of the learning process is reflected in the proliferation of research and exercise manuals for training of the intuition, emotional and sensory awareness, the will, interpersonal communication and expanded states of consciousness, (Jones, Lyon, Mann, Schutz, Lewis & Streitfeld)³. Not only separately but together these areas of research represent important contributions to the curriculum designer.

One way of bridging the concerns represented by both is to choose a theme which is common to those disciplines or subject areas which treat concepts of human growth and potential. The search for one's true self-identity and meaningful ways to express it in the world represents a fundamental issue in religion, philosophy and psychology. This search has been pursued in many ways, ranging from prolonged spiritual contemplation to the ecstatic dances of the dervishes. The unifying theme chosen for this curriculum is self-direction. It is defined as the process of discovering and expressing those values which foster growth towards a positive and realistic self-identity.

Feelings, values and sensitivities are matters that need to be discovered rather than taught. Neither democratic values nor feelings of tolerance can be developed solely by teaching about them. This means that the provisions for these objectives must include opportunities for direct experiencing of some sort, and materials which affect feelings. A much more conscious use is needed of the experience of students,

of literature, and of other materials which reproduce life in its full emotional meaning and which express and affect feelings and values.⁴

As a central or core theme 'Self-Direction' can serve the curriculum needs stated above by Hilda Taba. Developed properly it can help the student understand that his own life reflects central issues and growth patterns which can become conceptually clearer as he continues to practice and integrate those learning processes which foster self-directed growth. In this context it can also serve to incorporate the cognitive and affective concerns stated on page 3.⁴

B. TASK ANALYSIS

The task can be summarized as the development of materials which can introduce the general theme in a way (1) which is consistent with the overall curriculum approach described above and (2) which fosters a climate of openness and inquiry at the beginning of the course. The task is one which is recognized by Hilda Taba as fundamental to good curriculum design.

(There is)... a need for curriculum and teaching processes which take utmost care in translating 'knowledge' into the thought forms and experiences characteristic of the learners. To do this, both the meanings on which generalizations are built and the situations to which they are to transfer must be real to the students. This means that teachers must create reality experiences at both ends of the process; in clarifying meanings of concepts that are to form the basis for generalizations and principles, and again at the point of application.⁵

The 'slide-tape' presentation, 'Self-Direction: Finding one's Own Path' (referred to hereafter as 'The Path') was designed to provide the kind of 'reality' experience which Taba describes above. It was hypothesized that such a reality experience would help establish two conditions which are fundamental to the student's ability to treat the topic in the way described in the problem definition. They are:

- (1) Openness and Willingness to share personal experience; and
- (2) Sense of personal involvement and interest in the topic.

The main consideration in focussing on these two particular conditions is that such a broad theme not be viewed by students as a vague abstraction which has no 'reality' or concrete relevance for their own life experience. To the extent that students feel open and willing enough to share their own ideas, experiences, and questions, the conditions for working with the affective learning processes are being met. To the extent that students feel a sense of personal involvement and interest in the topic the conditions are being set for critical evaluation of an interdisciplinary theme (and key concepts) in terms of one's own experience. Thus, the design of a media presentation which could foster these conditions (and reinforce them at different stages in the curriculum) takes consideration of the points discussed in the problem definition.

The task analysis centers on the application of educational technology to establishing and evaluating the conditions described above. A brief review of what is understood by educational technology will provide a framework for isolating specific dimensions of the task.

The author shares the concern expressed by George Grant⁶ and P. David Mitchell⁷ that educational technology be defined more broadly than the simple use of audio-visual techniques in the classroom and more narrowly than utopian schemes which do no more than perpetuate what Oettinger calls 'the myth of educational technology'. The arena enclosed by these generalized perimeters is by no means subject to easy definition and the range of attempted definitions is broadened even further by the different disciplines (philosophy, psychology, and systems analysis to name only three.) represented in this effort towards definition. Despite the difficulties inherent in outlining a precise definition of educational technology there are some guiding principles which can aid the researcher/designer concerned to develop educational materials that are accountable to the standards implicit in the 'arena' of educational technology. A framework for listing these principles is provided by the comprehensive definition of educational technology outlined by P. David Mitchell.

He conceives it

...as a field of study and practice within education concerned with the intentional and systematic organization of ideas, activities, and environments (through the application of cybernetics, systems theory, and other relevant knowledge and skills) to accomplish a specified and potentially reproducible educational outcome.⁸

The principles implied by this definition include the following:

- (1) ACCOUNTABILITY for the conceptual framework underlying the choice and organization of content;

(2) SYSTEMATIC, SCIENTIFIC APPROACH to identifying the problem area, the objectives of the programme (or materials), and the criteria used to select, organize and evaluate them.

Each of these principles is included and discussed in this paper. The chapter following (Chapter II) is designed to meet the principle of 'accountability' and Chapters III, V, and VII are designed to meet the principles included in 'Systematic, Scientific Approach'.

C. FOOTNOTES FOR CHAPTER I

¹ This kind of work is being pursued at the Centre for Integrative Studies, New Rochelle, New York and the Centre for Creative Altruism, Harvard University.

² Philip Phenix. Realms of Meaning. (New York: McGraw-Hill Book Co., 1964); Jerome Bruner. The Process of Education (New York: Vintage Books, 1963); Hilda Taba. Curriculum Development Theory and Practice. (New York: Harcourt, Brace, & World Inc., 1962).

³ Richard Jones. Fantasy and Feeling in Education. (New York: Harper Colophon, 1970); Harold C. Lyon. Learning to Feel - Feeling to Learn. (Columbus, Ohio: Charles E. Merrill Publ. Co., 1971); John Mann. Learning To Be: The Education of the Human Potential. (New York: Mac-Millan Co., 1972); William C. Schutz. Joy: Expanding Human Awareness. (New York: Grove Press, 1972); H. R. Lewis and H. S. Streitfeld. Growth Games. (New York: Bantam Books, 1972).

⁴ Hilda Taba. op. cit. p. 224.

⁵ ibid. pp. 128-129

⁶ George Grant. Technology and Empire. Perspectives on North America. (Toronto: House of Anansi, 1969).

⁷ P. David Mitchell. Educational Technology: Panacea or Placebo? Paper presented to the Association for Programmed Learning and Educational Technology. (Loughborough, England, April 4, 1970):

⁸ ibid. pp. 7-8.

CHAPTER II: OVERVIEW OF RESEARCH RELATED TO THE PROBLEM

A. AFFECTIVE EDUCATION

1. THE SCOPE OF CONCERNS

In 1948 a group of psychologists interested in achievement testing met at an American Psychological Association convention in Boston. One outcome of that convention was an attempt to find a common terminology for 'the human behavioral characteristics we were attempting to appraise in our different school and college settings'.⁹ The result was a classification of educational objectives into three taxonomies: cognitive, affective and psychomotor. The cognitive domain is described as comprised of those

objectives which emphasize remembering or reproducing something which has presumably been learned, as well as objectives which involve the solving of some intellectual task for which the individual has to determine the essential problem and then reorder given material or combine it with ideas, methods, or procedures previously learned. Cognitive objectives vary from simple recall of material learned to highly original and creative ways of combining and synthesizing new ideas and materials.¹⁰

The psychomotor domain was described as comprised of those:

objectives which emphasize some muscular or motor skill, some manipulation of material and objects, or some act which requires a neuromuscular co-ordination.¹¹

The affective domain was described as comprised of those:

objectives which emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. Affective objectives vary from: simple attention to selected phenomena to complex but internally consistent qualities of character and conscience. We found a large number of such objectives in the literature expressed as interests, attitudes, appreciations, values and emotional sets or biases.

The Taxonomy of the Affective Domain as developed by Krathwohl, Bloom and Masia was published in 1964. It is a classification scheme in which categories of affective behavior are arranged in a hierarchical order (following a continuum of internalization from lowest to highest).

The following is a summary of that hierarchy:

1.0 RECEIVING (Attending)

- 1.1 Awareness
- 1.2 Willingness to receive
- 1.3 Controlled or selected attention

2.0 RESPONDING

- 2.1 Acquiescence in responding
- 2.2 Willingness to respond
- 2.3 Satisfaction in response

3.0 VALUING

- 3.1 Acceptance of a value
- 3.2 Preference for a value
- 3.3 Commitment (conviction)

4.0 ORGANIZATION

- 4.1 Conceptualization of a value
- 4.2 Organization of a value system

5.0 CHARACTERIZATION BY A VALUE OR VALUE COMPLEX

- 5.1 Generalized set
- 5.2 Characterization

Although it has been criticized by some (Patterson)¹⁴ as concerned with only a limited part of personal or emotional development, this classification scheme has proved seminal in the growing efforts to incorporate affective objectives into the teaching/learning process. Other attempts to classify and sequence the attitudes and behaviors considered fundamental to affective education are characterized by more emphasis on the role of feelings and emotions in the development of values. (Weinstein, Simon, Howe, and Kirschenbaum)¹⁵

One inclusive definition of affective education that embraces a wider range of concerns than those outlined in Bloom and Krathwohl's Taxonomy is that of C.H. Patterson in his book HUMANISTIC EDUCATION:

Affective education is concerned with development of self-awareness. This development requires first that the individual be permitted and be able to express and disclose himself, so that he can see or perceive himself as he is. This requires that he feel free to be himself. Second, the individual must be able to explore, look at, and evaluate himself. Part of this process includes feedback from others on how he is perceived by them. These two processes lead to self-awareness, to the development of a self-concept realistic because the individual's perceptions of himself are not greatly inconsistent with the perceptions of others. Finally, if or where the self-concept is inconsistent with the perceptions of others and with what one wants to be, with one's self-ideal, the individual can attempt to change himself, to become more what he wants to be or is capable of being, to develop a positive self-concept. Affective education is also concerned with developing the awareness of others, exploration in interpersonal relationships

and the fostering of good interpersonal relationships characterized by empathic understanding, respect, warmth and genuineness.¹⁶

Three broad dimensions of affective education could be abstracted from the above: (1) that of self-awareness and self-examination; (2) that of interpersonal honesty and communication and (3) that of achieving a positive and realistic self-concept. Not only are all three dimensions interdependent one with each other but with the cognitive functions (of knowledge, comprehension, application, analysis, synthesis and evaluation) which comprise the taxonomy of the cognitive domain.¹⁷

2. IMPLEMENTING THE CONCERNS: AFFECTIVE CURRICULA

There are many ways in which the concerns for self-awareness, interpersonal communication and achievement of a positive self-concept are being met by educators. One model is focussed on attempts to structure learning environments which will encourage more choice, responsibility, and evaluation on the part of the student. (Sanford, Miles and Johnson)¹⁸ document the rise of diversified attempts to restructure college programmes to develop contract systems, work-study programs and collective responsibility for administrative policy-making.

There is a complementary model which focusses on what (Mann, Maslow, Rogers and Huxley)¹⁹ call the 'internal environment'. Mann describes this approach as follows:

...a comprehensive alternative which draws from both traditional and progressive approaches and reaches beyond either towards an educational experience in which the goal

is to 'understand, direct, and develop himself'. The purpose of such an educational experience is to aid the individual to cultivate his capabilities, through self-study, skill training, and a variety of behaviour change experiences. On the other hand, such a goal cannot realistically be attained unless it is systematically pursued within the context of an identifiable curriculum which, however responsive to individual difference, provides a framework upon which the individual can rely for support. ²⁰

There have been various attempts to develop curricula which would help implement affective concerns. The approach taken for this thesis will be outlined in the context of three representative affective curricula.

One approach to integrating the concerns for self-identity and self-expression into the curriculum is that of the Confluent Education programme. This programme, funded by the Ford Foundation and based at the University of California, Santa Barbara is concerned with 'the flowing together of the affective and cognitive elements in individual and group learning'. ²¹ The research at DRICE (Development and Research in Confluent Education) has explored how existing content areas such as English, literature, biology, history, etc. can come alive for the student (1) if appropriate themes are related to corresponding issues in their own lives and (2) if these are presented in ways which encourage the student to use his imagination, feelings, while and personal experience interacting with the material. In order to facilitate this kind of learning the programme recommends the classroom use of exercises in roleplaying, fantasy, movement, drawing, interpersonal communication and other avenues for inviting more personal and

creative contact with the material to be learned. (Schutz, Otto and Mann, Lewis and Streitfeld)²²

Another approach to building personal relevancy into the curriculum is the design of courses which focus specifically on the personal and social concerns of the students. The Affective Education Curriculum Project, headed by Gerald Weinstein and based at the School of Humanistic Education, University of Massachusetts, Amherst pioneered this approach.²³ Weinstein et al have developed a curriculum which deals specifically with what they concluded to be the fundamental concerns of students at the elementary, secondary, and collegial levels. These concerns are (1) Identity (Who am I? How clear, realistic, and positive is my self-concept? What can I do about it?); (2) Power (What can I do as an individual to take hold of my own life and how can I act to effect desired changes in my immediate environment? What do I need to be before I can do all of this?) and (3) Connectedness (What kinds of responsibility will I be taking on if I decide to direct my life in the ways I would like to?) It is made clear that the content of the course is the students' own concerns and experiences.

The designers of the curriculum model recognized that it is not enough to simply change the content; part of the total curriculum had to be the teaching of skills. These were formulated and sequenced to help students to constructively observe, understand, and direct their own lives.

New trends in values education represent a third kind of response to the growing recognition of the benefits of complementing abstract and personal learning. Louis Rath²⁴ has spearheaded this approach with his outline of seven criteria by which a person can recognize and develop a value. He, along with Sidney Simon, Merrill Marmin, Leland Howe, and Howard Kirschenbaum²⁵ has developed almost 100 strategies for helping the individual recognize value conflicts and value priorities in his own life.

A fundamental skill in personal development and citizenship is the ability to recognize and express authentic values. The values clarification strategies represent pioneer work in meeting these concerns. They invite the individual to recognize that everyday life provides countless examples of the ways in which he is consciously or unconsciously making his own value decisions. The understanding that such value decisions are affecting the sense of personal meaning and direction in his life can be a crucial one for the individual. In this regard it points to two concerns which are fundamental to the approach taken in the curriculum designed as part of this thesis. These are the need (1) to encourage the individual to take responsibility for the values he is expressing and (2) to inspire him to work on developing what Rogers calls an "inner locus of valuation".²⁶

But as Howard Kirschenbaum noted, the Rath²⁴-Simon approach stops short of dealing directly with either of these concerns. The author agrees with Kirschenbaum's critique in which he notes that it is not enough to intellectually recognize the criteria for a value.

He proposes that educators should also deal with the complementary area of the psychological processes by which a person arrives at a value. In this regard he calls on the learning skills which form the basis of the Confluent and Affective Education curriculum projects. He states that:

...it seems clear that the affective realm, the feeling area, is one of the crucial ingredients in values clarification; and that the process by which one discovers what he prizes and cherishes is, in part, a deepening awareness of one's own feelings. In Carl Rogers' terminology it would be an 'openness to our own inner experience' 27.

In pointing to the need to integrate the cognitive and affective aspects of value-formation Kirstenbaum's critique could prove seminal to the development of an approach to the general problem area chosen for this thesis. Two aspects of the primary process in what he calls the 'feeling area of valuing' are of particular interest. These are: (a) the 'return of the locus of valuation to the person, so that he is the controller of his own valuing process' and (b) the need for facilitating self-disclosure 28 as a way to help students to talk about and learn from their experiences with values.

Both aspects are treated in the next section as organizing concepts underlying the main theme of 'Self-Direction'. The relationship of this curriculum approach to three other prominent humanistic approaches is discussed below. (Henceforth the curriculum 'Values Related to Self-Directed Growth' will be referred to as VRSDR.)

Like the Affective curriculum project the VRSDR curriculum emphasizes the need to focus in on specific concerns related to personal and social growth and specific skills which can help a person to clarify and deal with them. Rather than limit the focus to the clarification and enhancement of self-concept this curriculum explores the concept of personal identity within a broader perspective. This perspective treats the concept of a hypothesized Self which is manifested not only through one's sense of individual or personal identity but also through an unconscious drive to transcend that identity in an experience of unity with other persons and the universe. This perspective is introduced in the slide-tape presentation and is the focus of a lesson plan (#5). Alternate concepts of self-identity are also explored in another lesson plan (#4). Through affective learning activities and questioning strategies students are given the opportunity to evaluate the validity of this concept in terms of their own ideas and experiences.

Like the Confluent curriculum project the VRSDR curriculum emphasizes the need to balance affective with cognitive understanding of the core concepts. Rather than focus on a traditional subject area this curriculum is organized around a theme which is common to several disciplines. Such a treatment makes it especially useful for a college humanities programme in which there is a need for courses with a problem-oriented focus. The theme is that of Self-Direction which is defined as the process of discovering and expressing those

values which foster growth towards a positive and realistic concept of self. It is a theme which is an appropriate subject of inquiry for such subject areas as religion, sociology, philosophy of ethics, psychology and mythology as well as those programmes or courses in counselling and personal growth.

Like the Values Clarification Strategies, the VRSDR curriculum is designed to help the student identify some of the values his life is presently expressing. But, as indicated above, there is a need to complement values clarification with opportunities to analyze and practice those values which he could potentially express. The VRSDR curriculum focuses on several of these values: honesty, courage, openness, interrelatedness. These values are treated on the cognitive abstract level as expressions of archetypal phases (such as Death - Rebirth and the Inner Battle) on what is variously called The Way, The Path to Self-Realization. They are treated on the affective level as inspiring foci for self-development.

B. SELF-DIRECTION AS AN ORGANIZING CONCEPT IN AFFECTIVE EDUCATION

Self-direction has been defined for the purposes of this curriculum as the process of discovering and expressing those values which promote a strong and realistic sense of self-identity. The concept is formulated in terms of the close relationship between the expression of authentic values and the development of a strong and realistic sense of self-identity. This relationship is conceived

on the basis of three premises:

(1) Values, whether held consciously or unconsciously, are determinants of a person's attitudes, behaviour and self-concept.

(2) 'Normal' man can learn to distinguish between values which are chosen on the basis of the incorporated judgements of other persons or of society and those which are chosen from his own conscience or autonomous centre of moral judgement. It is assumed that belief or action which is based on values that are adopted blindly or are taken over uncritically from others is damaging to one's self-concept and self-development. Correspondingly it is assumed that critical examination of the values which are being expressed in one's thoughts and actions can lead to a clearer understanding of those values to which one can authentically commit oneself.

(3) In order for the process of values clarification to promote the growth of a strong and realistic sense of self-identity the individual must learn to act on (and when necessary, reformulate) those values to which he feels authentically committed.

The concept of self-direction, formulated in this way, becomes a matrix upon which questions related to personal and social development can be examined (and interrelated). It offers one identifiable perspective (others are treated in lesson 4) through which students can examine the ways in which they are free to act on those values which are creating a sense of meaning and purpose in their lives. It also offers a perspective for examining those

conditions under which their personal growth and their social responsibilities can become mutually reinforcing.

The concept of self-direction, formulated in this way, also implies a generalized approach to the teaching/learning process by which students come to understand and experience the concept. John Wilson isolates some of the distinguishing features of this generalized approach. He differentiates education from training, indoctrination, conditioning, curing and brainwashing with the following definition:

...education involves initiating people into various forms of thought and activity in such a way that they are helped to become better informed, more understanding, and more reasonable. ²⁹

Educators who would support this generalized approach differ, nevertheless, on just how to help students develop the attitudes and thinking skills which would (hopefully) foster clarity and commitment in the areas of values and self-identity. One overall approach focuses on objective criteria in either the stages (Kohlberg) and components (Wilson) of moral reasoning or the act of internalizing a value (Raths) ³⁰. Another overall approach focuses on the subjective criteria in the process of achieving a strong sense of self-identity (on the basis of which values can be chosen freely and consciously) ³¹.

A third and more inclusive approach seeks a framework within which it is possible to complement objective and subjective referents in the process of values clarification. This last approach provides the foundation upon which the organizing concept of self-direction is developed.

It builds from the ideas forwarded by Howard Kirschenbaum in an article titled 'Beyond Values Clarification'. ³² Kirschenbaum expanded

the Raths, Simon criteria to include the basic valuing processes of thinking, feeling, communicating, choosing and acting (see Appendix A). Each area is comprised of several subprocesses of valuing and he proposes that 'collectively these five valuing processes describe an effective human being'.

Underlining the exploratory nature of his organizing model, Kiftchenbaum noted that values clarification is only one approach to affective education; he cited for example, the importance of affective or 'life skills' which deal not only with being 'open to one's inner experience' but those which facilitate 'openness to one's outer experience' including other people and social needs. It is hoped that the treatment of the key concepts of self-direction, values and self-identity will facilitate both modes of openness by helping students relate their own experience of valuing processes to the experience and ideas of other persons. To this end these three key concepts are introduced not only in terms of the way they represent aspects of the students own experience but in terms of the way they represent some basic themes of personal and social growth that have been treated by psychologists and religious thinkers throughout the ages. Such a treatment will, it is hoped, help to provide a broad and balanced framework within which the valuing processes can be organized in a way which is conceptually as well as personally meaningful for the student.

APPENDIX A

1. Lawrence Kohlberg argues that there is natural moral development in children and adults of all cultures. He has outlined an 'invariant

developmental sequence' of six distinct forms of moral reasoning which can be summarized as follows:

LEVEL 1: PREMORAL

Stage 1: Punishment and obedience orientation

Stage 2: Naive instrumental hedonism

LEVEL 2: MORALITY OF CONVENTIONAL ROLE-CONFORMITY

Stage 3: Good-boy morality of maintaining good relations, approval of others.

Stage 4: Authority, rule and order maintaining morality

LEVEL 3: MORALITY OF SELF-ACCEPTED MORAL PRINCIPLES

Stage 5: Morality of contract, of individual rights, and of democratically accepted law

Stage 6: Morality of individual principles of conscience.

(The above was drawn from Nancy Porter "Kohlberg and Moral Development" Journal of Moral Education Vol 1 no 2, pp. 123-8)

2. John Wilson has isolated the following components of the 'morally reasonably person':

PHIL 'refers to the degree to which one can identify with other people, in the sense of being such that other people's feelings and interests actually count or weigh with one, or are accepted as of equal validity to one's own'.

EMP 'refers to awareness or insight into one's own and other people's feelings: i.e., the ability to know what those feelings are and describe them correctly. A distinction might be drawn between self-awareness (AUTEMP) and awareness of others (ALLEMP).

GIG 'refers to the mastery of factual knowledge'.

KIK 'refers to the rational formulation of EMP and GIG on the basis of PHIL, into a set of rules or moral principles to which the individual commits himself, by the use of such universalizing words as 'good', 'right' etc. where these rules relate to other people's interests'.

PHRON 'refers to the rational formulation of rules and principles (whether we call them moral or not) relating to one's own life and interests.

KRAT 'refers to the ability to translate KIK or PHRON principles into action: to live up to one's moral or prudential principles'.

(The above was drawn from John Wilson. Introduction to Moral Education (Middlesex, England: Penguin, 1969) pp. 192-194).

3. THE VALUING PROCESS - Howard Kirschenbaum

I. FEELING

1. Being open to one's inner experience
 - a. awareness of one's inner experience
 - b. acceptance of one's inner experience

II. THINKING

1. Thinking on all seven levels
 - a. memory
 - b. translation
 - c. application
 - d. interpretation
 - e. analysis

- f. synthesis
 - g. evaluation
- 2. Critical thinking
 - a. distinguishing fact from opinion
 - b. distinguishing supported from unsupported arguments.
 - c. analyzing propaganda, stereotypes, etc.
- 3. Logical thinking (logic)
- 4. Creative thinking
- 5. Fundamental cognitive skills
 - a. language use
 - b. mathematical skills
 - c. research skills

III. COMMUNICATING - VERBALLY AND NONVERBALLY

- 1. Sending clear messages
- 2. Empathic listening
- 3. Drawing out
- 4. Asking clarifying questions
- 5. Giving and receiving feedback
- 6. Conflict resolution

IV. CHOOSING

- 1. Generating and considering alternatives
- 2. Thoughtfully considering consequences, pros and cons.
- 3. Choosing strategically
 - a. goalsetting
 - b. data gathering

c. problem solving

d. planning

4. Choosing freely

V. ACTING

1. Acting with repetition

2. Acting with a pattern and consistency

3. Acting skillfully and competently

THE VALUE CRITERIA - Louis Rath

I. CHOOSING: 1. freely

2. from alternatives

3. after thoughtful consideration of the consequences of each alternative

II. PRIZING: 4. cherishing, being happy with the choice.

5. willing to affirm the choice publicly

III. ACTING: 6. doing something with the choice
7. repeatedly, in some pattern of life

(The above was drawn from S. Simon and H. Kirschenbaum ed.

Beyond Values Clarification, pp. 92-111).

C. PSYCHOLOGICAL FOUNDATIONS OF SELF-DIRECTION (AS DEFINED FOR PURPOSES OF THIS PROJECT)

As Kirschenbaum noted, when the educator begins to work with the processes of valuing, he has to ask 'What are all the processes by which the individual achieves a sense of identity, develops values, and decides what he stands for and what he wishes to live for'. 33

These questions are not only basic to 'values' and 'humanistic' education, they are also characteristic concerns of the 'humanistic' orientation in psychology. At this stage in the development of humanistic psychology its foundations rest more on common spheres of interest rather than a common base of methodology. There are some distinguishing features and these can be generally noted in comparison with behaviorism and psychoanalysis, the two outstanding trends in psychology from which the 'humanistic' perspective emerged.

As in the behaviorist tradition, the humanistic approach has a focus on the psychological influences of habit and external reinforcement. The focus of 'humanistic psychology' however, is on the use of such influences as self-directed techniques for strengthening one's sense of self-identity (Maltz, Gardner)³⁴ and developing the will (Assagioli, May, James)³⁵ along with its attendant qualities which include self-confidence, initiative, decisiveness, and organization. This dimension of humanistic psychology emphasizes the individual's capacity to build into his character and actions those values which promote both personal and social growth.

As in the psychoanalytic tradition, the humanistic approach focuses on an acceptance of man's need to satisfy his drives and resolve inner conflict. But the new humanistic and transpersonal approaches have extended the range of fundamental human drives to include not only the sex drive (Freud)³⁶ but the drive to meaning (James, Frankl, Buhler)³⁷ and to the expression of one's true identity. The process of achieving this last drive is termed variously as self-actualization (Goldstein,

Maslow)³⁸, self-realization (Jung, Fromm, Assagioli, Arasteh)³⁹ and self-fulfillment (Bühler)⁴⁰. This dimension of humanistic psychology emphasizes the individual's need to develop his highest potentials and his capacity to be receptive to the gradual awakening of a hypothesized true moral conscience.

Although there are various formulations of what constitutes having satisfied the 'drive to meaning' and what constitutes the exact nature of the self, there is general agreement on the importance of the 'creative unconscious' as a reservoir of insights and energy for the process of self-development. A further common assumption is that self-direction, as defined, is not a goal which is external to the individual in the sense of being forced upon him, with varying degrees of subtlety; it is inherent in the human organism and consistent with its basic drive for self-fulfillment.

The broad 'humanistic perspective' embraces, in essence, both active modes (as exemplified by will training) and receptive modes (as exemplified by training of the intuition) of working with such questions as those raised by Kirschenbaum on the last page. Furthermore, with regard to the key concepts of values, self-identity, and self-direction, the role of one's values in fostering a sound sense of self-identity and a feeling of purpose within the larger whole is seen as fundamental. Correspondingly, the importance of autonomous and clear judgement is recognized as crucial for the expression of those values which promote growth towards self-actualization from one's present stage of development.

Within this humanistic perspective, the works of Abraham Maslow and Roberto Assagioli are particularly helpful for an understanding of the role that values can play in fostering self-directed growth. Maslow has a theory of a developmental hierarchy of 'Being-Values' which characterize the self-actualized person. This theory is based on the hypothesis that:

...the so-called higher values, the eternal virtues, etc., etc., etc. are approximately what we find as the free choices in the good situation, of those people whom we call relatively healthy (mature, evolved, self-fulfilled, individuated, etc.) when they are feeling at their best and strongest. 41

In contradistinction to the existentialist position taken by Sartre, such a descriptive, naturalistic science of human values presupposes that these higher values are uncovered as well as created, and that they are an intrinsic part of human nature. It would follow that this perspective would argue for the use of both active and receptive modes of self-development as described above.

Whether the focus is on prior development of values clarification, on the achievement of a sense of autonomy and positive self-concept or on the simultaneous development of both, the crucial follow-up is determined by the individual's commitment and will to act on his understanding.

In this last regard the work of Roberto Assagioli makes an important contribution. He suggests several practical techniques for tapping the inspirational effect that work with specific values can have on a person's inner growth. One example is the use of

evocative words and short, powerful quotations which capsulize an aspect of a value such as aspiration, courage, honesty and inter-relatedness. These can be used as the focus of meditation of spontaneous movement, writing, and of drawing. Depending on the needs and interest of the individual any one or combination of these techniques can be used to make the value more personally meaningful and conceptually clearer. Supplemental reading of autobiographies, essays, and poetry by persons seeking to work on a particular value is suggested as a way to extend understanding of the subtler characteristics of a value. Such work provides the groundwork for developing a firm commitment or 'will' to act on a value in one's daily living.

D. SELF-DIRECTION AND THE COLLEGE STUDENT

An underlying theme in the literature dealing with the psychological growth of young adults is their attempt to establish a sense of identity and independence from the role models created by their parents and culture (Erikson, Buhler, Reisman)⁴². Although many psychologists point out that these goals are not exclusive to the young adult (Arasteh, Maslow, Allport)⁴³ and that in fact they reoccur at various phases of adult life, the young adult is facing these questions in a meaningful way for the first time. Developmental psychologists have characterized this threshold of character growth in terms of prerequisites in physiological growth, mental maturation and social responsibility. In fact Erik Erikson speaks of the identity

'crisis' as the 'psychosocial aspect of adolescence'. His stages in the development of the personality have become a classic reference; his approach is summarized as follows:

I shall present human growth from the point of view of the conflicts, inner and outer, which the vital personality weathers, re-emerging from each crisis with an increased sense of inner unity, with an increase of good judgement, and an increase in the capacity to 'do well' according to his own standards and to the standards of those who are significant to him. ⁴⁴

According to Erikson, there are eight basic conflicts through which psychosocial development takes place. The fifth conflict is that of 'Identity vs. Identity Confusion' and for the most part it occurs during the late teens or early twenties. The basic 'crisis' of the adolescent centers on how to work with creativity and a sense of autonomy in selecting role models which can help him settle on 'an occupational identity'. The first stage of this search for a meaningful purpose in life is characterized to a large extent by the various external and internal obstacles that the average adolescent or young adult encounters in trying to achieve a sense of autonomy and self-identity.

Reisman's term 'outer directedness' is a well-known summary of the adolescent's tendency to act as if external circumstances determine his development. The effect of this attitude has been neatly outlined in Everett Shostrom's delineation of the kinds of growth-restricting and manipulative behaviour precipitated by such an attitude. ⁴⁵ He quotes Frederick Perls, Erich Fromm, James Bugental, Eric Berne and

Albert Ellis as representative theorists dealing with these obstacles to autonomous growth. These forms of manipulation and self-limiting behaviour range from the dilemma in which,

Not trusting himself for self-support, man believes his salvation lies in trusting others. Yet, not trusting the other person completely, modern man manipulates the other in an effort to support himself in the process....the word that describes this cause of manipulation is 'distrust'.

to the dilemma in which the 'passive manipulator' (Bugental) says,

'Since I can't control everything that will determine what happens to me, I have no control at all'. Experiencing the unpredictability of his life, the patient gives up and enacts this feeling of having no possibility of affecting what happens to him. He makes himself totally an object.⁴⁶

At a more abstract level the effect of cultural values and attitudes have been assigned an important role as external factors in determining the young adult's sense of his ability to be self-directing. The works of Charlotte Buhler, Margaret Mead and Ruth Benedict document the growth-retarding and growth-promoting effects that cultural mores can have on individual growth. The college student who is being exposed through literature and personal contact to an increasing range of cultural values is in the position of beginning to determine their effect on his own sense of self-identity. A college course which focuses on such values clarification work could provide a balance to tendencies to view the process as a 'crisis' and a 'breaking away'. It could do so by introducing the perspective which views these so-called obstacles as opportunities to build a more conscious and creative sense of one's identity within a larger whole.

One of the most crucial internal factors playing upon the young adult's concern with autonomy and role models is that of self-concept. (Purkey, Chiang and Maslow)⁴⁸ have documented the effects of a positive and realistic self-concept in working through this stage of identity confusion. Their general conclusion is that the student who is able to acknowledge and work with his perceived fears and weaknesses as well as his perceived aspirations and strengths is building a firm foundation on which to work effectively on the challenges associated with achieving a sound sense of self-identity and meaning in life.

Charlotte Buhler has developed a theory of ten normative motivational stages of intentionality development.⁴⁹ It focuses on the importance of a sense of meaning to a positive self-concept and as such complements Erikson's seminal work in developmental identity formation. The college age student falls into the second of the five life phases in Buhler's scheme. In this phase (ages 15-25) 'life goals are conceived tentatively and experimentally'. There is a first grasp of the idea that life represents a time with a beginning and an end. Dr. Buhler has charted out ten stages which fall into these phases. The three stages which correspond to phase two are summarized as follows:

10. the adolescent's struggles to integrate all he knows and wants in a first Weltanschauung;
 11. the adolescent's first attempts to find direction, purpose, and meaning for his life,
 - and 12. the adolescent's first concept of the different kinds of fulfillment life may offer.
- 50

Together, the work of Erikson and Buhler suggest that the concerns for establishing a sound identity and meaningful aspirations are interrelated. In sum, the college student is at a stage in his development when the broad conceptual issues related to these concerns can be grounded and clarified in terms of students' present experience and stage of development. The theme of self-direction as conceptualized (Chapters V and VI) offers one approach to dealing with some of the external and internal conditions related to the search for identity and meaning in life.

The general interest in courses which focus on human growth and potential is increasingly evident in college humanities programmes.⁵¹ It is also evident in the number of workshops in personal and social growth which are attracting large numbers of young adults who want to work on specific aspects of their own growth. Workshops in Gestalt therapy, Transactional Analysis, Psychosynthesis, Bioenergetics, TORI communities represent a few of the more well-defined approaches taken up in these workshops. At this stage in the development of what is generally known as the 'Human Potential Movement' some people are either disappointed by the lack of conceptual clarification underlying some of the less-well-defined approaches used or by the overexposure to some of the more grandiose and short-cut routes to personal and social fulfillment. It is safe to assume that a phase of integration and clarification has begun. The approaches to integrating self- and interpersonal-awareness into classrooms (see Chapter IIA) represent a series of efforts in this direction.

But a common obstacle to bridging the kind of work done in para-educational workshops and that done in the average college classroom is the resistance to being open and willing to talk about personal experience when one is in the classroom. (Jourard, Sanders)⁵² The objective is not to make a humanities class into a forum for doing the kind of work which is more appropriate for guidance counselling; the objective does, however, include the facilitation of conversations (or private reflection and writing) on issues which can be related to the student's individual and common experiences. The following section will detail the role of a slide-tape presentation such as 'The Path' in overcoming these obstacles.

E. FOOTNOTES FOR CHAPTER II

- 9 D.R. Krathwohl & B.S. Bloom & B.B. Masia. Taxonomy of Educational Objectives, the Classification of Educational Goals. Handbook II Affective Domain. (New York: David McKay Co. Inc.) p. 3
- 10 ibid. p. 6
- 11 ibid. p. 7
- 12 ibid. p. 7
- 13 ibid. p. 95
- 14 L. Patterson. Humanistic Education. (Englewood Cliffs, N.J.: Prentice-Hall, 1973)
- 15 C. Weinstein and M.D. Fantini. Towards Humanistic Education: A Curriculum of Affect. (New York: Praeger Press, 1970); S. Simon, L.W. Howe, and H. Kirschenbaum. Values Clarification. A Handbook of Practical Strategies for Teachers and Students. (New York: Hart Publ. Co., 1972)

- 16 C.H. Patterson. Humanistic Education. (New York: Prentice-Hall Inc., 1973) pp.162-3
- 17 See Krathwohl & Bloom op. cit. pp. 48-9; pp. 86-8 and Hilda Tabn op. cit. pp. 155-6
- 18 Nevitt Sanford. American College. (New York: Wiley Publ. Inc., 1962); Matthew Miles. Innovation in Education. (New York: Columbia University Press, 1964); B.J. Johnson. Islands of Innovation Expanding. (Beverly Hills, Ca.: Glencoe Press, 1969)
- 19 John Mann. op. cit., Abraham Maslow. Toward a Psychology of Being. (Princeton, N.J.: Van Nostrand Reinhold Co., 1962); Carl Rogers. Freedom to Learn. (Columbus, Ohio: Charles E. Merrill Publ. Co.); A. Huxley. "Education on the Nonverbal Level" Daedalus XCI (1962), 279-294.
- 20 John Mann. op. cit. p. x
- 21 George Brown. Human Teaching for Human Learning. An Introduction to Confluent Education. (New York: Viking Compass, 1973) p. 3
- 22 William Schutz. op. cit.; H. Otto and J. Mann. Ways of Growth. (New York: Viking Press, 1971); H.R. Lewis and H.S. Streitfeld. op. cit.
- 23 See G. Weinstein and M. Fantini. op. cit.; and Terry Borton. Reach, Touch, and Teach Student Concerns and Process Education. (New York: McGraw-Hill Book Co., 1970)
- 24 L.E. Raths, M. Harmin, and S.B. Simon. Values and Teaching. (Columbus, Ohio: Charles E. Merrill Publ. Co., 1966)
- 25 S. Simon, L.W. Howe, and H. Kirschenbaum. op. cit.
- 26 Carl Rogers. Freedom to Learn. (New York: Charles E. Merrill Publ. Co., 1969)
- 27 S.B. Simon & H. Kirschenbaum. Readings in Values Clarification. (Minneapolis: Winston Press, 1973) p. 98
- 28 See also S.M. Jourard. The Transparent Self. (New York: Van Nostrand Reinhold Co., 1964)

- 29 John Wilson. Education in Religion and the Emotions. (London: Heinemann Ltd., 1971) p. 1
- 30 See Appendix A for a summary of Kohlberg's stages of moral development, Wilson's list of moral components and Rath's criteria for a value and Kirschenbaum's valuing processes.
- 31 See G. Weinstein and M. Fantini. op. cit.
- 32 S.B. Simon and H. Kirschenbaum. op. cit. pp. 92-111
- 33 ibid. p. 101
- 34 Maxwell Maltz. Psychocybernetics. (Richmond Hill, Ontario: Simon & Schuster Publ. Co., 1971); John Gardner. Self-Renewal: The Individual and the Innovative Society. (New York: Harper and Row Publ. Co., 1964)
- 35 Roberto Assagioli. Psychosynthesis. (New York: Viking Press, 1965), The Act of Will. (New York: Viking Press, 1973); Rollo May. Existential Psychology. (New York: Random House, 1961), Man's Search for Himself. (New York: W.W. Norton & Co. Inc., 1953); William James. Varieties of Religious Experience. (New York: Modern Library, 1936)
- 36 Sigmund Freud. The Future of An Illusion. (Garden City, N.Y.: Doubleday & Co., Inc., 1964)
- 37 William James. op. cit.; Viktor Frankl. Man's Search for Meaning. (New York: Pocket Books, 1963); Charlotte Buhler and F. Massarik, ed. The Course of Human Life. A Study of Goals in the Humanistic Perspective. (New York: Springer Publ. Co., 1968)
- 38 Kurt Goldstein. The Organism. (Boston: Beacon Press, 1963); Abraham Maslow. The Farther Reaches of Human Nature. (New York: McGraw-Hill Book Co., 1971)
- 39 Carl Jung. The Undiscovered Self. (Boston: Little Brown & Co., 1958), Modern Man in Search of a Soul. (London, Eng.: K. Paul, Trench, Trubner & Co., 1933); Erich Fromm. Man for Himself. An Inquiry into the Psychology of Ethics. (Greenwich, Conn.: Fawcett Premier Books, 1947); Roberto Assagioli. op. cit.; A.R. Arasteh. Final Integration on the Adult Personality. A Measure for Health Social Change, and Friendship. (Leiden, Netherlands: E.J. Brill, 1965)

- 40 Charlotte Buhler. op. cit.
- 41 Abraham Maslow. Towards a Psychology of Being. (Princeton, N.J.: Van Nostrand Reinhold Co., 1962) p. 153
- 42 Erik Erikson. Insight and Responsibility. (New York: W.W. Norton & Co. Inc., 1964), Identity, Youth and Crisis. (New York: W.W. Norton & Co., Inc., 1968); Charlotte Buhler, op. cit.; David Reisman. The Lonely Crowd. (New York: Doubleday & Co. Inc., 1956)
- 43 A.R. Arasteh. op. cit.; A. Maslow. op. cit.; Gordon Allport. Pattern and Growth in Personality. (New York: Holt, Rinehart, Winston, Inc., 1961), Becoming: Basic Considerations for a Psychology of Personality. (New Haven: Yale Univ. Press, 1955)
- 44 Erik Erikson. Identity, Youth and Crisis. (New York: W.W. Norton & Co. Inc., 1968) pp. 91-92
- 45 Everett Shostrom. Man the Manipulator. The Inner Journey from Manipulation to Actualization. (New York: Bantam Books Inc., 1969)p. 15
- 46 ibid. p. 16
- 47 William W. Purkey. Self-Concept and School Achievement. (Englewood Cliffs, N.J.: Prentice-Hall, 1970)
- 48 Hung-Min Chiang and A.H. Maslow. The Healthy Personality. Readings (New York: Van Nostrand Reinhold Co., 1969)
- 49 Buhler defines intentionality in the following way: "...to describe this phenomenon of people wanting to 'live for something', which then becomes for them life's meaning. I have defined 'intention' as the pursuit of an objective and intentionality as an essential characteristic of those who give their lives to an ultimate purpose. C. Buhler & F. Massarik, ed. Life Goals and the Course of Human Life. A Study of Goals in the Humanistic Perspective. (New York: Springer Publ., 1968) p. 21
- 50 ibid. p. 333
- 51 Fred Rosenzweig. Humanistic Education: A Review of the Literature and a Comparison of Affective and Traditional Courses in a Junior College. Unpublished Masters Thesis, McGill University: August, 1973.

- 52 Sidney Jourard. The Transparent Self. (New York: Van Nostrand Reinhold Co., 1964); Hilda Taba. op. cit.; Norris M. Sanders. Classroom Questions. What Kinds? (New York: Harper & Row Publ., 1966)

CHAPTER III: MEDIA AND AFFECTIVE EDUCATION

The purposes that audio-visual media is to serve in the curriculum have been stated as follows:

1. To facilitate openness and willingness to share personal experience;
2. To generate a sense of personal involvement and interest in the topic;
3. To serve as an introduction to various organizing concepts which are treated in the supporting lesson plans.

The reasons for choosing the format of a slide-tape presentation to achieve the objectives above will be discussed following a brief overview of precedent use of media in affective and values education.

There is growing recognition of the role that audio-visual media can play in affective education. (See Jeffrey Shrank Media in Value Education and National Special Media Institutes The Affective Domain. A Resource Book for Media Specialists)⁵³ For the most part the role is distinguished by an emphasis on animating and focussing discussion rather than conveying information. This use of media capitalizes on Marshall McLuhan's well-known argument that audio-visual technology is generically more personally involving than print materials. Clearly this is not always the case: audio-visual media are too often used to pacify (or divert) class discussion or to convey information in ways which don't take sufficient creative advantage of the medium. In some cases it would be both easier and cheaper to leave the information in print form.

The slide-tape presentation 'The Path' includes elements designed to capitalize on the medium's potential to animate personal involvement in the topic under study. It uses excerpts from taped discussions with persons talking about their own efforts and questions in the area of personal growth; the sense of honest personal testimony provides an affective complement to the conceptual overview contained in the narrations. The use of real life sounds (footsteps, a gong, a potter's wheel) is also intended to help ground the concepts in everyday experience. The visual component includes slides ranging from sequences of people playing, sculpting, walking, thinking, etc. to evocative quotes or 'seed thoughts' written on commonplace objects. Again, the design is aimed at helping the viewer see the application of these concepts to a variety of people and circumstances, and hopefully, by association, to their own lives.

The use of media in the Achievement Motivation Program is another example of placing the focus on creating an 'experience' of an idea which can then be analyzed and deepened through the exercise of cognitive thinking skills. In an article discussing the affective dimensions of the programme David McClelland credits the selective use of audio-visual materials for 1. instigating more objective and creative approaches to participants' real needs and goals, 2. eliciting argument and participation and 3. 'Stimulat(ing) a variety of fantasies associated with the need to achieve and also to arouse and sustain the psychological quality of achievement motivation'.⁵⁴

With regard to this last use of audio-visual materials he stated that 'We were attempting to recreate the experience of achieving, rather than defining it or demonstrating its behavioral consequences'.

The emphasis on creating what can be only loosely termed an 'inspirational experience' of an idea or theme is one which guided the design of 'The Path'. The pacing and sequencing of both audio and visual components is intended to leave the viewer inspired by his or her own possibilities for self-directed growth. Other approaches focus on the role that audio-visual materials can play in creating dissonance. This term refers to attempts to introduce an idea or values issue by creating a situation in which the viewer is led into (re)considering the complexities and the clarity of his own convictions. ⁵⁵ An example of this approach is Guidance Associates (Pleasantville, N.Y.). They have produced a series of sound filmstrips and guides called 'First Things: Values'. Each strip presents a moral dilemma organized around basic values such as truth, loyalty, etc. Similarly, the 'Decisionmaking' and 'Values' series produced by Moreland-Latchford (Toronto, Canada) uses the 'dissonance' approach with its slide-tape presentations. The Center for Humanities (Pleasantville, N.Y.) has a series of slide-tape presentations on themes related to personal and social growth. Their approach is closer to the one taken in the design of 'The Path': it treats overall themes rather than specific dilemmas and develops them in a way which is designed to be primarily inspirational as distinct from dissociative in effective.

The slide-tape format was chosen as the most practical and effective means of achieving the objectives stated above. Slide projectors and cassette tape recorders are readily available by paraeducational interest groups as well as colleges and universities. Furthermore, the relative ease with which specific starting and stopping points can be located in a slide tray makes it easy to use different sections of the slide show in appropriate lessons throughout the course. The format also facilitates use of single slides (such as quotations on commonplace objects) or slide sequences (such as the rose opening) as visual stimuli for contemplation or discussion. Students could even choose to replace certain slides with visuals which are more meaningful for them. This last process could stimulate student interest in the media process itself; a single class over the period of several lessons might alter whole sections of the slide show to correspond more directly to their own personal experiences of the concepts introduced through the narration.

Although the slides could be put onto filmstrip, the possibility that students might want to participate in the process of defining and communicating their own experience through the media was felt to warrant leaving it in its present form. The decision to use the slide-tape format included consideration of the value of color visuals in creating a sense of reality and inspiration. Not only would color video be prohibitably expensive, but like moving film it is less conducive to recycling throughout the curriculum in the ways summarized above.

FOOTNOTES FOR CHAPTER III

- 53 Jeffrey Schrank. Media in Value Education. A Critical Guide. (Chicago: Argus Communications, 1970); National Media Specialists. The Affective Domain. A Resource Book for Media Specialists. (Washington D.C.: Communication Service Corp., 1970).
- 54 David McClelland. "The Role of Educational Technology in Developing Achievement Motivation" in: National Special Media Institutes. The Affective Domain. A Resource Book for Media Specialists. (Washington D.C.: Communication Service Corp., 1970) p. 30.
- 55 See the articles by L. Kohlberg and M. Rokeach in S. Simon & H. Kirschenbaum. op. cit.

CHAPTER IV: EVALUATION DESCRIPTION

A. RATIONALE FOR EVALUATION METHODS.

Several standardized tests for attitude measurement were examined prior to developing the evaluation which was finally used for this project. The Personal Orientation Inventory (Everett Shostrom) and the Hartman Value Profile were given specific consideration but both were rejected on the grounds that they measured a range of variables which were not considered to be directly relevant to the objectives set for the slide-tape presentation. Furthermore, a formative evaluation of the values and inadequacies of the programme itself was considered important to the total project. For these reasons an evaluation was designed that would indicate a) the degree to which the programme achieved specific objectives and b) the aspects of the programme which were most and least helpful in guiding the students towards relating the overall theme to their own experience.

B. OBJECTIVES AND METHODS OF ANALYSIS.

1. OBJECTIVE 1: Given the discussion topic read out by the teacher as 'What values and attitudes can help one to find meaning and purpose in life? On what personal experiences to you base this?' it was hypothesized that the slide-tape presentation 'Self-Direction: Finding One's Own Path' would facilitate a discussion which would be judged by the students of the experimental groups to be more positive along the following dimensions than the discussion judged along the same dimensions by the control groups which did not view the presentation:

- a. Openness and willingness to share personal experience;
- b. Sense of personal involvement and interest in the topic.

Method of Analysis: (see section F for copies of the questionnaires used in the evaluation. These are referred to as Items 1-4 in the discussions following.)

a. Analysis of weighted averages of response to the four questions which were submitted to all Control and Experimental groups. See Item 3 questions 5 and 6; Item 4 questions 1 and 2.

The weighted average of responses were obtained by employing the use of a five-point scale in the following process:

- 1) assigning a numerical value to each of the five possible responses to each question. The numerical value for the positive end of the scale is '1', the numerical value for the negative end of the scale is '5' and the other three responses were given numerical values along the same scale;

- 2) for each of the five responses the respective numerical value was multiplied for the total number of students who checked that response; and finally

- 3) the five numerical figures obtained above were added together and the total was divided by the total number of students who responded to that question. The result is the weighted average of responses to that question.

Note that there was no attempt to make tests of statistical significance. Because the major thrust of this evaluation is qualitative rather than quantitative, and because the quantitative data in its present form is conducive to valuable observation, it was felt on the advice of the statistical consultant to this project, Dr. George Huntley, that there was no need to conduct tests of statistical significance.

2. OBJECTIVE 2: To determine whether or not the degree to which the dimensions of a) openness and willingness to share personal experience; and b) sense of personal involvement and interest in the topic are met is significantly altered by the format in which the slide-tape show is presented. Two formats were used:

1) In a one-phase experiment the slide-tape show was presented and discussion followed after a short period of silence;

2) In a two-phase experiment the slide-tape show was presented at the end of a class period and discussion took place in the following class, two days later.

Method of Analysis:

- a. Analysis of the data for Objective 1 (see above);
- b. Analysis of weighted averages of response to Item 3, question 4 (submitted exclusively to the experimental groups).

3. OBJECTIVE 3: To determine whether or not, given a questionnaire at the end of the class, the experimental group would indicate that the concepts and experiences presented are relevant to their own growth.

Method of Analysis:

- a. Analysis of weighted averages of response to Item 3, questions 1, 2 and 3.

The evaluation was designed to test the degree to which each of the abovementioned objectives was met. It was also designed as a formative evaluation, to test for the following:

4. OBJECTIVE 4: To determine what were the values and inadequacies of the programme as perceived by the students.

Method of Analysis:

a. Analysis of responses to Item 3, question 3 part B and question 7 (Inadequacies of the presentation).

5. OBJECTIVE 5: To determine which aspects of the slide-tape presentation were least successful in helping students understand and relate the concepts to their own personal experience.

Method of Analysis:

a. Analysis of responses to Item 3 question 7 part 1.

6. OBJECTIVE 6: To determine which aspects of the slide-tape presentation were most successful in helping students understand and relate the concepts to their own personal experience.

Method of Analysis:

a. Analysis of response to Item 3 question 3 part A iii and question 8.

C. POPULATION.

A total of 112 students were to be included in the experiment. In the two-phase experiment three students from one class (E-6. See page 48) did not come to the second part of the experiment. Therefore a total of 109 students finally participated in the experiment. Of these there were 67 students in the experimental groups and 42 in the control groups.

Table 1 below summarizes the ages of students in both 'E' (experimental) and 'C' (control) groups. (See Item 1 questions 1 and 2 in Section F) It can be observed that a large majority of the students fall into the age range of 15-22 years. There were 58 males and 54 females in the total population.

TABLE 1
AGES OF EXPERIMENTAL AND CONTROL GROUPS

AGE RANGE	NUMBER OF STUDENTS
15-18 yrs.	55
19-22 yrs.	54
23-27 yrs.	2
28 or more	1
Total no. of students	112

Table 2 summarizes the reasons for taking the course in which experiment was conducted. (See Item 1 question 3 found in Section F.)

TABLE 2
SUMMARY OF REASONS FOR TAKING THE COURSE

REASON FOR TAKING COURSE	NUMBER OF STUDENTS
Interested in the subject matter	52
The teacher's reputation	13
It fit into my schedule	37
It was reputed to be an easy course	8
Because it was required	2

Almost one-half (52/112) indicated that they enrolled in the course because of their interest in the subject matter.

The presentation was submitted to 6 different CEGEP classes in the Humanities Departments of 3 different CEGEPS. A total of 67 students viewed the slide-tape presentation. The following is a breakdown of the classes which were used as experimental groups. The code by which the classes will be referred to are listed under "Code" in the second column below.

ONE-PHASE EXPERIMENT:

<u>NO. OF STUDENTS</u>	<u>CODE</u>	<u>NAME OF COURSE</u>	<u>CEGEP</u>	<u>NAME OF PROFESSOR</u>
10	(E1)	"In Search of the Absolute"	John Abbot	Alan Kaplan
13	(E2)	"Humanistic Education Workshop"	Dawson	Fred Rosenzweig
14	(E3)	"Growth and Being"	Dawson	Constance Moore
37 students				

TWO-PHASE EXPERIMENT:

12	(E4)	"Growth and Being"	Dawson	Constance Moore
10	(E5)	"The Journey"	John Abbot	Alan Kaplan
8	(E6)	"Modern Man the Victim"	Vanier	Evelyn Vatch
30 students				

A total of 67 students were in the experimental groups.

The following are brief course descriptions of the classes used as experimental groups:

(E1). A literature course covering works by Graham Greene, J. D. Dalinger, John Donne, and R. Tagore. The focus also included some discussion of how the themes are reflected in the personal lives of the students.

(E2). An exploration of theories and techniques which can be used to educate the human potential. The main text was John Mann. LEARNING TO BE. Students kept journals documenting their own personal understanding of the ideas explored.

(E3). A personal growth course which looks at the topic of 'intelligent subjectivity' in terms of the students own growth and their interaction with works by Hermann Hesse and the psychologist, Everett Shostrom.

(E4). Another section of the course described under (E3)..

(E5). A literature course covering works by Walt Whitman, Hermann Hesse and Jack Kerouac. The focus also included some discussion of how the themes are reflected in the personal lives of the students.

(E6). A literature course covering works by Saul Bellow, Franz Kafka, and a selection of short stories edited by Chesley Taylor. The topics were not specifically related to the students personal experience.

The following classes were used as control groups:

ONE-PHASE CONTROL GROUPS:

<u>NO. OF STUDENTS</u>	<u>CODE</u>	<u>NAME OF COURSE</u>	<u>CEGEP</u>	<u>NAME OF PROFESSOR</u>
10	(C1)	"Modern Man the Victim"	Vanier	Evelyn Vatch
7	(C2)	"Maps of Consciousness: II"	Dawson	Fred Rosenzweig
17 students				

TWO-PHASE CONTROL GROUPS:

<u>NO. OF STUDENTS</u>	<u>CODE</u>	<u>NAME OF COURSE</u>	<u>CEGEP</u>	<u>NAME OF PROFESSOR</u>
13	(C3)	"Maps of Consciousness: I"	Dawson	Fred Rosenzweig
12	(C4)	"Growth and Being"	Dawson	Constance Moore
25 students				

A total of 42 students in the control groups.

The following are brief course descriptions of the classes, used as control groups:

(C1). Another section of the course described under (E6).

(C2). A personal growth course which, used as the main texts, works by the psychologist Roberta Assagioli and a workbook called Opening by Wohlford and Samples. Students kept journals documenting their own examination of 'maps' or behavioral guidelines which condition self-awareness and the ability to communicate with others.

(C3). Another section of the course described under (C2).

(C4). Another section of the course described under (E3).

D: PROCEDURE.

There were four different conditions under which the experiment was conducted. Each will be described separately.

1. CONDITION ONE: One-Phase Experimental Groups. (E1, E2, and E3 as described in Section C).

a. INTRODUCTION: The experiment was introduced by me as a project in partial fulfillment of a Masters Degree in Educational Technology at SGWU. I emphasized that it would be most helpful to me if the students would be as honest as they could in responding to the questionnaire.

b. QUESTIONNAIRE: (see Item 1 in Section F of this chapter) Each student was given a copy of Item 1 and approximately 5 minutes was allotted for its completion.

c. VIEWING OF SLIDE-TAPE PRESENTATION.

d. 5 MINUTES OF SILENCE: The students were asked to take 5 minutes of reflect on the meaning of the presentation for their own lives. Students were encouraged to write down any ideas or questions which came to them.

e. QUESTIONNAIRE: (see Item 2 in section F of this chapter) Each student was given a copy of Item 2 and approximately 4 minutes were allotted for its completion.

f. DISCUSSION: The teacher was given the following questions to introduce discussion: 'What values and attitudes can help one to find meaning and purpose in life?' 'On what personal experiences do you base this?'

g. QUESTIONNAIRE: (see Item 3 in section F of this chapter) Each student was given a copy of Item 3 and approximately 10 minutes were allotted for its completion.

2. CONDITION TWO: One-Phase Control Groups. (C1 and C2 as described in Section C)

a. INTRODUCTION: Same as above.

b. QUESTIONNAIRE: Same as above. (Item 1)

c. LISTENING TO PAUL GOODMAN TAPE: This is a 10 minute tape of part of a talk that Mr. Goodman gave on education. The tape was used to control for the Hawthorne effect. The Hawthorne effect refers to the fact that experimental effects are sometimes produced when experimental groups are the subject of novel procedures and extra attention. In this experiment it was thought necessary to control against the possible discrepancies between the quality of discussion in control and experimental classes as evaluated by the students. Unless such a control had been built into the design it was felt that the novelty of a slide-tape presentation in the experimental groups may have inspired either or both more a) openness and willingness to share personal experience and b) sense of personal involvement and interest in the topic.

d. 5 MINUTES OF SILENCE: Same as above.

e. DISCUSSION: Same as above.

f. QUESTIONNAIRE (see Item 4 in Section F)

3. CONDITION THREE: Two-Phase Experimental Groups. (E4, E5 and E6 as described in Section C).

DAY ONE: Approximately 40 minutes before the end of the class period the professor introduced my experiment to the class.

- a. INTRODUCTION: Same as above.
- b. QUESTIONNAIRE: (see Item-1 in section F of this chapter)
- c. VIEWING OF THE SLIDE-TAPE PRESENTATION.
- d. 5 MINUTES OF SILENCE: Same as above.
- e. QUESTIONNAIRE: (see Item 2 in section F of this chapter)
- f. DISCUSSION QUESTIONS READ OUT BY PROFESSOR: Students were asked to reflect on the presentation during the next 2 days and to bring their ideas and questions to class.

DAY TWO: (two days following Day One)

- g. DISCUSSION: Questions were read again by the professor. Discussion conditions same as above.
- h. QUESTIONNAIRE: (see Item 3 in Section F of this chapter)

4. CONDITION FOUR: Two-Phase Control Groups. (C3 and C4 as described in Section C)

DAY ONE: Approximately 40 minutes before the end of the class period the professor introduced my experiment to the class.

- a. INTRODUCTION: Same as above.
- b. QUESTIONNAIRE: (see Item 1 in Section F of this chapter)
- c. LISTENING TO PAUL GOODMAN TAPE: Same as above.
- d. 5 MINUTES OF SILENCE: Same as above.

e. DISCUSSION: Questions read out by professor. Students were asked to reflect on the questions and tape during the next 2 days and to bring their ideas and questions to class.

DAY TWO: (two days following Day One)

f. DISCUSSION: Questions were read again by the professor. Discussion conditions same as above.

g. QUESTIONNAIRE: (see Item 4 in Section F of this chapter)

E. RESULTS; DISCUSSION OF RESULTS

1. OBJECTIVE 1: (see page 43 for description of Objective 1)

a. Summary of Results

Tables 3 through 6 include the weighted average of responses to the four questions submitted to both control and experimental groups. Responses were indicated along a five-point scale which would indicate the degree to which the student found the respective dimension present in the class. A weighted average response of less than 3.0 indicates that the dimension was perceived as present to degrees which were considered more than usual for the class; a response of 3.0 indicates no change; and a weighted average response of between 3.1 and 5.0 indicates that the dimensions was perceived as present to degrees which are considered less than usual for the class. It was expected that a weighted average response of more than 3 would be found in the control groups, and of less than 3 in the experimental groups.

Table 3 summarizes responses to what shall be referred to as Dimension A; that is the weighted average of response to individual perceptions of the CLASS'S OPENNESS AND WILLINGNESS TO SHARE PERSONAL EXPERIENCE. (see Item 3 question 5 part A and Item 4 question 1 part A)

Table 4 measures what shall be referred to as Dimension B; that is the weighted average of response to individual perceptions of THEIR OWN OPENNESS AND WILLINGNESS TO SHARE PERSONAL EXPERIENCE. (see Item 3 question 6 part A and Item 4 question 2 part A)

Table 5 measures what shall be referred to as Dimension C; that is the weighted average of response to individual perceptions of the CLASS'S SENSE OF PERSONAL INVOLVEMENT AND INTEREST IN THE TOPIC. (see Item 3 question 5 part B and Item 4 question 1 part B)

Table 6 measures what shall be referred to as Dimension D; that is the weighted average of response to individual perceptions of THEIR OWN SENSE OF PERSONAL INVOLVEMENT AND INTEREST IN THE TOPIC. (see Item 3 question 6 part B and Item 4 question 2 part B)

TABLE 3
WEIGHTED AVERAGE OF RESPONSES
DIMENSION A

Test Conditions	One-Phase	Two-Phase
Experimental	2.9	2.6
Control	3.2	2.8

TABLE 4
WEIGHTED AVERAGE OF RESPONSES

DIMENSION B

Test Conditions	One-Phase	Two-Phase
Experimental	2.6	2.6
Control	3.5	3.1

TABLE 5
WEIGHTED AVERAGE OF RESPONSES

DIMENSION C

Test Conditions	One-Phase	Two-Phase
Experimental	2.3	2.5
Control	3.2	3.0

TABLE 6
WEIGHTED AVERAGE OF RESPONSES

DIMENSION D

Test Conditions	One-Phase	Two-Phase
Experimental	2.4	2.1
Control	3.4	2.6

TABLE 7

WEIGHTED AVERAGE OF RESPONSES

CLASS BY CLASS RESULTS (EXPERIMENTAL GROUPS)

	A'	B'	C'	D'
E1	2.7	2.5	2.9	2.6
E2	1.9	2.1	2.3	2.1
E3	2.4	2.4	2.7	2.9
E4	2.8	2.5	2.7	1.9
E5	2.6	2.6	2.6	2.6
E6	2.1	2.4	2.4	2.0

Note:

E1 - E6 refer to the 6 Experimental classes. (see Section C, page 48)

E1 - E3 are one-phase experiments; E4 - E6 are two-phase experiments.

A' - D' refer to the 4 dimensions measured in both experimental and control classes. (see explanation page 55)

TABLE 8

WEIGHTED AVERAGE OF RESPONSES

CLASS BY CLASS RESULTS (CONTROL GROUPS)

	A'	B'	C'	D'
C1	3.2	3.0	3.3	3.2
C2	3.4	3.4	3.7	3.2
C3	3.0	3.0	3.3	2.6
C4	2.6	3.0	2.9	3.0

Note:

C1 - C4 refer to the 4 Control classes. (see Section C, page 49)

C1 - C2 are one-phase controls; C3 - C4 are two-phase controls.

A' - D' refer to the 4 dimensions measured in both experimental and control classes. (same as above)

b. Discussion of Results (Objective 1)

1) On the basis of the data summarized in Tables 3 through 6 it can be concluded that along all four dimensions (A, B, C, and D) the experimental groups achieved higher positive scores than the control groups. These results were in the direction expected and they indicate that the slide-tape presentation is perceived by students as a worthwhile tool for animating and focussing discussions related to values and self-directed growth.

NOTE: In Table 3 the two-phase control groups had a higher positive score than the one-phase experimental groups. This would seem to be a result of an exceptional ability on the part of the professor of one course (C4) to elicit involvement from the students.

2) There was a larger difference between the Control and Experimental groups (henceforth these will be referred to as 'C' and 'E' groups respectively) in the one-phase than in the two-phase experiment. It might be concluded from this that the intervening period of time in the two-phase control groups helped the positive along dimensions B and D. Since the difference between the 'C' and 'E' groups is less in the two-phase groups it might be assumed that the slide-tape presentation helped to shorten the time necessary to relate the ideas to the student's own personal experience, thus making it easier to achieve positive scores along all four dimensions.

3) The class with the least familiarity with the concepts and approach introduced by the slide-tape presentation was E6. (see Table 7, page 57) The scores for this class were the second highest of the six experimental classes. This result would indicate that the presentation

is successful as an introduction to the treatment of the overall theme of self-directed growth as a facet of every person's own experience.

2. OBJECTIVE 2. (see page 45 for description of Objective 2)

a. Summary of Results

- 1) See Tables 3 - 6 on pages
- 2) Table 9 summarizes the weighted average of responses to Item 3 question 4. (This question was submitted exclusively to the 'E' groups.)

TABLE 9
WEIGHTED AVERAGE OF RESPONSES
OPINION OF STIMULATION (E-GROUP)

One-Phase	2.4
Two-Phase	2.1

b. Discussion of Results

The very slight difference in scores between the one-phase and two-phase experimental groups (see Tables 1-4 and Table 7) indicates that the presentation can be profitable under both or either of the conditions tested in the experiment. This means that the collegial teacher who is committed to one-hour classes could make the presentation in one period and still conduct a profitable one-hour (full-period) discussion in the following class period. This flexibility is seen as an important positive feature of the presentation.

3. OBJECTIVE 3. (see page 45 for description of Objective 3)

a. Summary of Results

1) See Table 10. Table 10 summarizes the weighted averages of responses to Item 3, questions 1, 2, and the straight summary of responses to the first part of question 3. In the Table Q.1 refers to question 1; Q.2 refers to question 1a; and Q.3 refers to the first part of question 3.

TABLE 10
WEIGHTED AVERAGE OF RESPONSES

	Q.1	Q.2	Q.3
One-Phase	2.0	2.3	yes: 20 no: 15
Two-Phase	2.0	2.4	yes: 18 no: 12

NOTE: In the one-phase experiment two students were disqualified from question 3 as they did not respond. Therefore the total response to the question numbered 35 although there were 37 students included in the one-phase experimental group.

b. Discussion of Results.

1) The responses were in the expected direction and they indicate that the presentation was considered relevant to the students' growth. The students seemed more willing to acknowledge that the presentation was relevant and encouraging than it was evocative of specific personally meaningful ideas and insights. The recycling of different sections of the slide-tape presentation along with supportive lesson plans should help students to further isolate their own appreciation of the ideas introduced in the presentation.

4. OBJECTIVE 4. (see page 46 for description of Objective 4)

a. Summary of Results. Values of the presentation.

Item 3, Question 3 Part A. i.

What awareness, ideas, insights did you gain or deepen as a result of watching the presentation?

(These responses represent summary abstracts of the major themes brought out by the students. A verbatim account of the student responses to these questions can be provided for anyone particularly interested in how the breakdown was conceived. For the purposes of this phase of the analysis the data from the one-phase and two-phase experimental groups have been combined.)

Number of responses for the
respective categories

Summary abstracts of major themes
brought out by the students

14

1) The value of autonomy and self-direction in a meaningful life.

8

2) Clearer self-understanding.

6

3) Insight into the concept of attitudes (masks, attachments, prejudices) which can restrict autonomous growth.

6

4) Realization that I'm not alone with these questions in the search for self-understanding.

3

5) Necessity of struggle and questioning as aspects of inner growth.

Question 3, Part A. ii.

In what ways do they represent changes from previous attitudes,

ideas?

Number of responses for the
respective categories

Summary abstracts of major themes
brought out by the students

9

6) -Clearer understanding about how to apply these ideas to my own life.

9

7) Increased personal commitment to the value of the continuous search for self-identity.

5

8) More awareness of the role of responsible decision-making in finding meaning and purpose in life.

b. Discussion of Results. Values of the Presentation

1) The themes brought out by the students indicate that the presentation is successful in eliciting the kinds of concerns which will be dealt with in more detail in the accompanying curriculum. The summary comments marked #1 (The value of autonomy and self-direction in a meaningful life) and #2 (Clearer self-understanding) imply recognition of the overall theme of the presentation and curriculum. The summary comments marked #3, #4 and #5 reflect themes which are dealt with in more detail in Lesson 9. (Honesty), Lesson 12 (Interrelatedness) and Lesson 10 (Courage) respectively. In each of the lessons the curriculum plans for the use of appropriate sections of the slide-tape presentation to help foster discussion of the themes. The fact that so many students recognized and were able to verbalize the themes indicates that the slide-tape presentation will be useful in introducing and facilitating discussion of those themes later in the curriculum.

2) The responses summarized as #6, #7 and #8 above indicate that the presentation has helped students feel more confidence and responsibility about their own ability to work with the values and ideas introduced by the presentation. These conditions (understanding, commitment and responsible decision-making) are important factors in helping students achieve understanding of the key concepts (values,

self-identity and self-direction) and the ability to apply this understanding in their own lives.

c. Summary of Results. Inadequacies of the Presentation.

Item 3, Question 3, Part B. 1.

To what do you attribute the fact that you did not gain any personally meaningful awareness, ideas, insights as a result of watching the presentation?

(These responses represent summary abstracts and in some cases verbatim responses to the question stated above. A verbatim account of the student responses to these questions can be provided for anyone particularly interested in how the breakdown was conceived. For the purposes of this phase of the analysis the data from the one-phase and two-phase experimental groups are combined.)

Number of responses for the respective categories

Summary abstracts of major themes brought out by the students

- | | | |
|---|-----|---|
| 9 | | 1) Already familiar with ideas presented. |
| 3 | (m) | 2) It takes time for these ideas to grow. |
| 2 | (m) | 3) Content with my present state of awareness. |
| 5 | | 4) Do not agree with the approach taken. |
| 1 | | a) -Too pretentious. |
| 2 | | b) -Committed to existentialism/nihilism |
| 1 | | c) -Tired of this subject |
| 1 | (m) | d) -One should rely on one's own experience |
| 1 | | 5) Couldn't identify with all of what was being said. |

Question 7. (Suggestions for improvement)

<u>Number of responses for the respective categories</u>	<u>Summary abstracts of major themes brought out by the students</u>
2	6) Improved sound quality
2	7) More interviews from people of different backgrounds
1	8) Change the droning voice of the narrator
1	9) More on theme of death and rebirth
2	10) More clarity
1	11) More meditative chanting
1	12) Less pictures in a sequence (different poses of a single subject)
1	13) More 'live scenes'

d. Discussion of Results. Inadequacies of the Presentation
Possible Revisions

1) The three comments which are regarded as misunderstandings of the various aspects of the theme as it was intended to be represented in the slide show are #2, #3 and #4d above. They can be identified by an (m) preceding the number which identifies them. These comments read as follows: #2: 'It takes time for these ideas to grow.' #3: 'Content with my present state of awareness.' and #4d: 'One should rely on one's own experience.' A revision of the slide presentation could include a statement in the narration to the effect that these ideas and values come alive in different ways and at different times for each individual. The last quotation from the Bhagavad Gita ('However men approach me, so do I welcome them for the Path men take from ever side is mine.') was intended to state this in a metaphorical way but perhaps it was too

abstract for the students who misunderstood it.

2) Some students found that the presentation was too authoritative in its approach. One teacher agreed that it would be important for a revision to include a narrator whose voice and choice of words was somewhat less 'didactic' than that which was used. It might be possible to use a student's voice and his own choice of words to present the ideas introduced in the narration. Furthermore, it would be important, in further work to emphasize either, in the presentation or in the teacher's notes that this represents one approach to the theme which is treated. Its purpose is to evoke discussion rather than to limit discussion to a single framework for viewing these basic human issues. It might be worthwhile to include in the audio track abstracts from persons who disagree with the approaches and experiences taken by others who are included in the presentation.

3) The mention of sound quality in two cases can be explained by the fact that they were both made in class E5. I had to borrow a recorder from John Abbott College and it was not working properly. Because of time constraints it was not possible to obtain another.

5. OBJECTIVE 5. (see page 46 for description of Objective 5)

a. Summary of Results

Item 3, Question 7, Part 1

Were there any parts of the presentation which you found ineffective, meaningless, and/or unclear? Please name them.

(For the purposes of this phase of the analysis the data from the one-phase and two-phase experimental groups have been combined.)

Number of responses for the
specific answers

Verbatim responses from students

2

Some conversations in the slide show were useless (neither student specified which conversations he/she was referring to)

1

Plato's myth of the Cave (referred to as 'Pluto's Myth of the Cave' by student)

1

The photograph of masks on a group of people

1

Sound quality

1

Couldn't remember after two days

b. Discussion of Results.

1) There is very little specific critique here. This could be explained by the amount of time available to the students. This is the second to last question in the questionnaire and one hour was clearly inadequate given the amount of testing which was involved. The students were rushing through this last part of the questionnaire. Also the field testing was done at the end of the school year in April and students had been filling out many questionnaires at that time. The degree to which they cooperated and took an interest to complete the forms was felt to be an indication of their goodwill. The qualitative analysis would most likely have been better if the presentation had been made earlier in the year and if it had been possible to schedule double classes, that is, two-hour instead of one-hour classes.

2) It is worth noting that only one student remarked that he (or she) couldn't remember the presentation after two days.

3) Perhaps the evaluation form could have included a breakdown of the different aspects of the presentation, i.e. narration,

experiences related,
visuals,
quotations,
sound effects,
sound quality,
other.

The students might have had more concrete suggestions if they had been given these guidelines.

6. OBJECTIVE 6. (see page 46 for description of Objective 6)

a. Summary of Results.

Item 3, Question 3, Part A. iii.

Can you identify what part or aspect of the presentation (ideas, quotations, statements, visuals, sound effects) helped open you to these insights?

Item 3, Question 8.

Were there any parts of the presentation which you found particularly effective, meaningful and/or clearly presented? Please specify which parts were particularly meaningful.

Number of responses for the
respective categories

Summary abstracts of the major
themes brought out by the students

Question 3.A.iii. Question 8

14

9

Visuals (included specific references to nature pictures: butterfly, shell, sun; to the locked door, stairway, girl under hair dryer, and the crowds)

11

3

Quotations on commonplace objects (included specific reference to the quote 'Ask and it shall be given unto you.'

Number of responses for the
respective categories

Summary abstracts of the major themes
brought out by the students

Question 3.A.iii. Question 8

7	Clarity of the presentation. (included specific references to the treatment of a general theme, the narration of the themes of masks, the labyrinth and Plato's Myth of the Cave)	
13	12	People talking about their own experiences. (included specific references to the girl making decision about Europe, the high school girl, the woman artist, and the boy talking about independent effort and Bob Dylan)
4	Sound effects	

b. Discussion of Results.

1) The most successful aspect of the programme seems to be the use of edited versions of different people's own experience and questions related to the themes introduced in the narration. This would argue for using the same general format in further work.

2) The use of quotations was much appreciated. It also is a form of evoking an idea which could be used in future presentations and in the lesson plans accompanying them. On the basis of this response a substantial number of quotations were included in the lesson plans comprising the curriculum 'Values Related to Self-Directed Growth'.

3) The visual quality was appreciated and the use of slides of commonplace objects from nature and everyday experience was successful, it seems, in helping to 'ground' the concepts for the students.

7. The verbal identification questionnaire which was given as a pre and post tests to both control and experimental groups proved insignificant, as anticipated. The slide-tape presentation was not

designed with the intention of defining the six terms (Fair Witness, Rebirth, Self-Acceptance, The Inner Battle, Plato's Myth of the Cave, and The Labyrinth). The word-or-phrase matching was included in order to ascertain whether or not any of these terms proved to be interpreted consistently before and/or after viewing the presentation (or in the case of the control groups, after listening to the audio tape of Paul Goodman). The responses were random and it was observed that the only consistent response was that the majority of both control and experimental subjects correctly identified the term 'Rebirth' in both pre and post tests. The correct response was 'Letting go of outgrown forms'.

F. QUESTIONNAIRES.

1. ITEM 1 (Experimental and Control Groups. • Beginning of Class)

QUESTION 1.

How old are you? Please circle the appropriate age bracket.

- a) 15-18 years b) 19-21 years c) 23-27 years d) 28 years or more

QUESTION 2

Please indicate your sex by circling one of the following:

- a) male b) female

QUESTION 3

Please indicate your reason for taking this course by circling one of the following:

- a) my interest in the subject matter
b) the teacher's reputation
c) it fit into my schedule
d) it was reputed to be an easy course
e) because it was required

QUESTION 4

For each of the sections below please indicate the word or phrase which most accurately summarizes the relationship of the key phrase to the theme of man's search for meaning and purpose in life.

Section 1 Key Phrase: FAIR WITNESS

- a) objectivity c) honest
b) judgment d) balance

Section 2 Key Phrase: REBIRTH

- a) innocence c) letting go of outgrown forms
b) the world of childhood d) the kingdom of heaven

Section 3 Key Phrase: SELF-ACCEPTANCE

- a) starting where you are c) self-indulgence
b) self-satisfaction d) the here-and-now

Section 4

Key Phrase: THE INNER BATTLE

- a) self-destruction
- b) the struggle to conquer weakness
- c) inner doubt
- d) suffering

Section 5

Key Phrase: PLATO'S MYTH OF THE CAVE

- a) escapism
- b) fear of our depths
- c) limits of intelligence
- d) illusion and reality

Section 6

Key Phrase: THE LABYRINTH

- a) going in circles
- b) lack of meaning
- c) trials of growth
- d) confusion

2. ITEM 2. (Experimental Group. After Viewing Slide Presentation).

For each of the sections below please indicate the word or phrase which most accurately summarizes the relationship of the key phrase to the theme of man's search for meaning and purpose in life.

Section 1

Key Phrase: FAIR WITNESS

- | | |
|----------------|------------|
| a) objectivity | c) honesty |
| b) judgment | d) balance |

Section 2

Key Phrase: REBIRTH

- | | |
|---------------------------|---------------------------------|
| a) innocence | c) letting go of outgrown forms |
| b) the world of childhood | d) the kingdom of heaven |

Section 3

Key Phrase: SELF-ACCEPTANCE

- | | |
|---------------------------|---------------------|
| a) starting where you are | c) self-indulgence |
| b) self-satisfaction | d) the here-and-now |

Section 4

Key Phrase: THE INNER BATTLE

- | | |
|-------------------------------------|----------------|
| a) self-destruction | c) inner doubt |
| b) the struggle to conquer weakness | d) suffering |

Section 5

Key Phrase: PLATO'S MYTH OF THE CAVE

- | | |
|-----------------------|---------------------------|
| a) escapism | c) limits of intelligence |
| b) fear of our depths | d) illusion and reality |

Section 6

Key Phrase: THE LABYRINTH

- | | |
|---------------------|---------------------|
| a) going in circles | c) trials of growth |
| b) lack of meaning | d) confusion |

3. ITEM 3 (Experimental Group.. End of Class.)

QUESTION 1

To what extent did you find this presentation relevant to your own growth? (please circle one of the following)

- a) directly relevant b) somewhat relevant
- c) not sure if it was relevant d) somewhat irrelevant
- e) absolutely irrelevant

QUESTION 2

Do you feel (please circle one of the following) confidence about being able to discover meaning and purpose in life?

- a) a lot more b) somewhat more c) no change in your
- d) less e) much less

QUESTION 3

Did you gain (or deepen) any personally meaningful awareness, ideas, insights as a result of watching the presentation? (please circle one of the following)

- a) yes b) no

If you circled 'yes' in response to Question 3 please answer the questions under Part A. If you circled 'no' in response to Question 3 please answer the question under Part B. You should answer either Part A OR Part B but do not answer both parts.

Part A. Please answer the following questions if you circled 'yes' in response to Question 3:

- i. What awareness, ideas, insights did you gain or deepen as a result of watching the presentation? Please be specific.
- ii. In what ways do they represent changes from previous attitudes, ideas. Please be specific.

iii. Can you identify what part or aspect of the presentation (ideas, quotations, statements, visuals, sound effects) helped open you to these insights? Please name them.

Part B. Please answer the following question if you circled 'no' in response to Question 3.

1. To what do you attribute the fact that you did not gain any personally meaningful awareness, ideas, insights as a result of watching the presentation? Please be specific about any condition within yourself or in the presentation which might account for this.

QUESTION 4

Do you feel that the presentation helped to stimulate a valuable discussion? (please circle one of the following)

- a) Yes. It stimulated a particularly valuable discussion.
- b) Yes. It stimulated a moderately valuable discussion.
- c) Undecided. There was nothing outstanding or unusual about the quality of discussion.
- d) No. The conversation was moderately invaluable.
- e) No. The conversation was absolutely invaluable.

QUESTIONS 5 AND 6

Please use the following scale in answering Questions 5 and 6.

- a) much more than usual b) somewhat more than usual c) no change
- d) somewhat less than usual e) much less than usual

QUESTION 5

In your opinion, to what degree did the presentation affect the class in the following ways: (please answer both Part A and Part B using the scale above)

Part A : Openness and willingness to share personal experience.

- a) b) c) d) e)

Part B: Sense of personal involvement and interest in the topic.

a) b) c) d) e)

QUESTION 6

To what degree did the presentation affect you personally in the following ways: (please answer both Part A and Part B using the scale above)

Part A: Openness and willingness to share personal experience.

a) b) c) d) e)

Part B: Sense of personal involvement and interest in the topic.

a) b) c) d) e)

QUESTION 7

Were there any parts of the presentation which you found ineffective, meaningless and/or unclear? Please name them.

- What suggestions do you have as to how the presentation could be improved?

QUESTION 8

Were there any parts of the presentation which you found particularly effective, meaningful and/or clearly presented? (please circle one of the following)

a) yes b) no

If you answered yes. Please specify which parts were particularly meaningful.

Thank you very much for your cooperation!!

4. ITEM 4 (Control Group. End of Class)

Please use the following scale in answering Questions 1 and 2.

- a) much more than usual b) somewhat more than usual c) no change
d) somewhat less than usual e) much less than usual

QUESTION 1

In your opinion, to what degree did the discussion affect the class in the following ways: (please answer both Part A and Part B using the scale above)

Part A: Openness and willingness to share personal experience.

- a) b) c) d) e)

Part B: Sense of personal involvement and interest in the topic.

- a) b) c) d) e)

QUESTION 2

To what degree did the discussion affect you personally in the following ways: (please answer both Part A and Part B using the scale above)

Part A: Openness and willingness to share personal experience.

- a) b) c) d) e)

Part B: Sense of personal involvement and interest in the topic.

- a) b) c) d) e)

CHAPTER V: THE SCRIPT OF 'SELF-DIRECTION' FINDING ONE'S OWN PATH'

VISUALS

MUSIC & SOUNDS

Flame

Inside II, cut 4
Bach Mass

THE QUAKERS CALL IT THE INNER
LIGHT.

Sky

AND THE LORD SAYETH "THE KINGDOM
OF HEAVEN SHALL BE UPON YOU".

Canadian Indian
Mandalla

Canadian Planes
Indian Drum
and Chant

GREAT SPIRIT.

Yellow
Rose bud

Side I, cut 2
Inside I, Side I,
cut 1

IN BUDDHISM, WHEN WE GO BEYOND,
OUT OF OUR MINDS IN TRYING TO
THINK OF THE DIVINE, WE THINK
OF A FLOWER..

Rose opening

Rose full bloomed

Yellow/Orange

Dry

IN PSYCHOLOGY IT'S CALLED THE
SELF.

00.46

Blue Mandalla

Inside 1, S1, C1

(Narrator)

PERHAPS THE MOST PROFOUND DRIVE OF
MAN IS TO DISCOVER THE MEANING AND
PURPOSE OF HIS OWN LIFE. THIS
DISCOVERY CAN NEVER BE MERELY AN
INTELLECTUAL ONE, FOR IT IS A
QUEST WHICH INVOLVES THE TOTALITY
OF OUR BEING. THERE SEEMS TO BE A
LONGING FOR WHOLENESS AND FULFILLMENT
BURIED WITHIN EACH ONE OF US WHICH
CAN ONLY BE SATISFIED WHEN WE HAVE
MADE CONTACT WITH OUR OWN TRUE
SELF WITH THE DEEP SOURCE OF LIFE
WITHIN. AND WHEN WE HAVE LEARNED
TO EXPRESS THIS SELF IN THE WORLD.
THIS QUEST FOR SELF-REALIZATION HAS
BEEN CALLED VARIOUSLY "THE PATH",
"THE WAY", "THE INNER VOYAGE".

00.49

Serene Woman

(Aloud)

TREMENDOUS FEELING OF INTEGRATION.
SUDDENLY I KNOW I'M ALRIGHT. I
KNOW IT DOESN'T MATTER IF I'M A
WOMAN OR A MAN. I'M A FULL HUMAN
BEING.

00.08

Young man

(Fred)

A FANTASTIC FEELING OF JOY AND
BEING FOUND. IT WAS LIKE A RE-
LIGIOUS EXPERIENCE OF REALLY BEING
FOUND. BUT ONLY SAVED, SAVED ONLY
ON THE CONDITION THAT I WOULD DO
SOMETHING ABOUT MYSELF.

00.14

Teen Girl

(Gabby)

I'VE EXPERIENCED, YOU KNOW,
SPIRITUAL JOY A FEW TIMES, JUST
THROUGH MEDITATION AND EVERYTHING
BUT, AH, - I HAVEN'T REALLY EXPERIENCED
TRUE JOY VERY MANY TIMES AND I DON'T
REALLY KNOW WHAT IT IS. - MAYBE I
HAVE EXPERIENCED IT BUT I'M NOT
SURE WHAT IT IS. AND MAYBE I AM
STARTING TO NOW.

00.21

Teen Boy

(Tom)

JOY IS A KIND OF SERENE KNOWING
AND A FILLING OF THE CAVITIES
WITHIN WITH A KIND OF LIGHT.
WHEREAS HAPPINESS IS SORT OF A
BATH, A WARM BATH BUT IT DOESN'T
REALLY TOUCH THE INSIDE.

00.18

Children happy

(Catherine)

LIKE WHEN YOU'RE HAPPY YOU FEEL YOU
CAN DO ANYTHING. LIKE YOU FEEL YOU
CANNOT HIDE ANYTHING IN YOURSELF.
YOU FEEL YOU CAN TELL THE WHOLE
WORLD YOU ARE HAPPY. OH, I'M
HAPPY, I'M HAPPY, I'M HAPPY. YOU
KNOW, JUST FLY. WHENEVER I'M
HAPPY I ALWAYS JUST WANT TO FLY.
I'VE ALWAYS DREAMT OF FLYING. YEA,
I DO TOO.

00.21

Dancing Girl
with umbrella

Inside II
S1, C3

(Narrator)

BUT MANY OF US LEAD AIMLESS LIVES.
WE ACCEPT THE AIMS GIVEN TO US BY
OTHERS WITHOUT QUESTIONING AND
MAY AS A RESULT BE FILLED WITH
A SENSE OF FRUSTRATION, BOREDOM,
ANGER AND EMPTINESS. WE FEEL CUT
OFF FROM OURSELVES AND THE WORLD.

00.20

(Alec)

Businessmen's legs
walking
Rush hour

Businessmen walking
toward camera
Rush hour

Rush hour men and
women walking

music out

00.12

(Charlie)

Teen boy with Dry
Afro hair

YOU START QUESTIONING EVERYTHING
THAT IS GOING ON AROUND YOU. YOU
QUESTION YOUR OWN IDEAS THAT YOU'VE
ALREADY FORMED. YOU QUESTION OTHER
PEOPLE'S IDEAS. YOU QUESTION
EVERYTHING YOU'VE BEEN TOLD. YOU,
AH, SEEK OPPOSITES. YOU TEST LIMITS,
YOU KNOW. THAT'S THE WHOLE
PROCESS OF EXPANDING CONSCIOUSNESS
I SUPPOSE.

00.21

(Narrator)

Dandelion

Dandelion blowing

EXPANSION OF CONSCIOUSNESS BEGINS
TO TAKE PLACE WHEN WE STOP RUNNING
AROUND BLINDLY AND HAVE THE COURAGE
TO ASK THE REALLY IMPORTANT QUESTIONS.

00.10

Seed thought

Inside 1,
SI, CI

(Reader)

ASK AND IT SHALL BE GIVEN UNTO YOU.
SEEK AND YE SHALL FIND. KNOCK AND
IT SHALL BE OPENED TO YOU.

00.10

Carved mask

Boy in transparent
mask

(Charlie)

YOU KNOW, THE QUESTION OF MASKS AND
TRYING TO RELEASE YOURSELF OR
BREAK THROUGH YOUR OWN MASKS OR
IMAGES OR THE IMAGES YOU HAVE OF
YOURSELF WHICH ARE IMAGES THAT OTHER
PEOPLE HAVE OF YOU. THAT'S WHERE
THE QUESTIONING COMES IN.

00.12

"model looking"
bored

music out
dry

6 year old girl
under hairdryer

(Gabby)

BEFORE I WENT INTO THIS SCHOOL I WAS
TOLD THAT, AH, YOU HAVI* TO DRESS WELL
AND LOOK GOOD* IN ORDER TO BE
ACCEPTED BY THE OTHER STUDENTS,
YOU KNOW. SO I USED TO GO AROUND
WEARING NAIL POLISH* AND FANCY CLOTHES,
YOU KNOW. IT'S SO FUNNY. MY BEST
FRIEND* CAME UP TO ME AND SAID "WHAT
ARE YOU DOING. WHAT THE HELL ARE
YOU DOING. THAT'S NOT YOU, YOU KNOW".

AND THEN I REALIZED, "YEA. WHY
AM I DOING THIS?" SO I JUST
STARTED BEING MYSELF. IT WAS, AH,
A MUCH BETTER FEELING.

00.29

(Charlie)

Surrealists in music up
Paris all with
white masks

YOU HAVE TO QUESTION TO THE POINT
WHERE YOU KNOW YOURSELF VERY
COMPLETELY. SO YOU HAVE NO
REASON TO BE DISHONEST WITH OTHER
PEOPLE. NO REASON TO LIVE IN AN
ILLUSION.

00.13

(Narrator)

Shadows of people cut 1 end
in door of cave

Plato's cave Cross fade

Inside 1
S1, C3

Eye

Triangle with
spiral

Music up
and out

BUT WE CLING TO OUR MASKS AND
FORGET WE CAN LEARN TO SEE WHAT IS
BEHIND THEM. PLATO'S ALLEGORY
OF THE CAVE TELLS THE STORY OF
THOSE PEOPLE WHO ARE IMPRISONED
BY THEIR OWN IGNORANCE, ABLE TO
SEE ONLY THE SHADOWS OF THE REAL
WORLD ON THE WALLS OF THEIR CAVE.
NOT UNTIL WE TURN TO THE LIGHT
SOURCE WHICH CREATES THE SHADOW,
TO OUR OWN REALITY, CAN WE LEARN
TO DISTINGUISH THE SOURCE, THE
REAL SELF, FROM THE MASKS OR THE
EGO WHICH ARE NO MORE THAN DIS-
TORTED SHADOWS OF REALITY.
SOMETIMES THE INNER PATH IS
EXPERIENCED AS A JOURNEY TO THE
DEPTHS WITHIN, TO THAT INNERMOST
CENTRE OF OUR BEING WHICH THE
CHRISTIAN MYSTICS CALLED THE DIVINE
SPARK, WHICH THE EGYPTIANS CALLED
THE SACRED HEART OF RA, WHICH THE
HINDUS CALLED THE CAVE OF THE HEART
AND THE PUEBLO INDIANS NAMED THE
PLACE OF EMERGENCE.

(Charlie)

Shattered head
(Picasso)

Inside 1,
S2, C2

YOU GO VERY DEEPLY INTO YOURSELF,
ALL FOR SOME PEOPLE I SUPPOSE YOU'D
HAVE TO GO RIGHT DOWN TO THE BOTTOM.
YOU'D HAVE TO HIT ROCKBOTTOM, IN
SEEING YOURSELF, IN SEEING A LOT OF
THINGS THAT YOU MIGHT NOT LIKE OR
MIGHT CULTURALLY BE, AH, UNFASHIONABLE.
YOU MIGHT SEE A LOT OF THINGS YOU FIND
ABHORED IN OTHER PEOPLE BUT ARE
REALLY THINGS THAT YOU. YOU FEEL
LIKE DOING ONE THING ONE MOMENT.
AND THEN GETTING UP AND DOING
ANOTHER THING THE NEXT MOMENT. YOU
FEEL LIKE CALLING SOMEONE AND THEN
YOU DON'T. YOU FEEL LIKE LOVING
SOMEONE AND THEN YOU FEEL LIKE
HATING THEM. AND YOU GO BACK AND
FORTH AND AT SOME POINT YOU SIT
DOWN AND HAVE A CIGARETTE OR HAVE
A CUP OF COFFEE AND, YOU KNOW, YOU'RE
IN A STATE OF TOTAL CONFUSION. AND
WHEN YOU COME TO GRIPS WITH ALL
THESE THINGS YOU HAVE NO FEARS.
YOU HAVE NOTHING TO BATTLE WITH.
THE FEELING YOU GET WHEN YOU

Shattered, fragmented
head

Fragmented head

Tai chi sequence,
close up gripping hand

Tai chi stance

Tai chi close up

Tai chi

Tai chi

REALLY SIT DOWN AND COME TO GRIPS
WITH YOURSELF AND STOP RUNNING.

YOU GET TO A POINT AFTER YOU'VE
QUESTIONED YOURSELF WHERE YOU FEEL
ONE. IT'S A UNIFICATION PROCESS.
NOT ONLY ARE YOU THROWING AWAY THE
MASKS BUT YOU FEEL LIKE YOU'VE GONE
FROM A MILLION DIFFERENT PIECES INTO
ONE. AND THAT'S A STATE THAT I GUESS
WE ALL REACH ONCE IN A WHILE. THOSE
GOLDEN, PEACEFUL MOMENTS. IT'S THE
PEACE. IT'S THE TRANQUILITY THAT
EVERYBODY'S SEEKING FOR.

01.27

(Narrator)

music fades

Dry

Chalice

IN THE EAST THE WORD YOGA IS USED,
WHICH REALLY MEANS YOKE, THE YOKE
WHICH UNITES US WITH OUR TRUE SELF.
IN THE MIDDLE AGES THE ALLEGORY OF
THE HOLY GRAIL WAS A SYMBOLIC
EXPRESSION OF THE QUEST FOR THE
HIDDEN TREASURE WHICH HAS THE POWER
TO RESTORE MAN TO HEALTH, WHOLENESS,
AND HOLINESS.

00.27

steps

lonely street

steps

Archway and steps

(Charlie)

IT TAKES A LOT OF COURAGE. THE ONLY REAL WAY OF COMING TO TERMS WITH SOMETHING LIKE THIS AND THE ONLY RESPONSIBLE WAY IS TO SIT DOWN AND DO IT YOURSELF AND BOB DYLAN'S NOT GOING TO DO IT FOR YOU AND LISTENING TO BOB DYLAN'S NOT GOING TO DO IT FOR YOU AND JONI MITCHELL'S NOT GOING TO DO IT FOR YOU AND LEONARD COHEN'S NOT GOING TO DO IT FOR YOU AND WHOEVER, WHOEVER, WHOEVER, YOUR GURU IS THEY ARE NOT GOING TO DO IT. ANYWAY, YOU'VE JUST GOT TO, YOU GOT TO DO IT YOURSELF. AND YOU ARE THE ONLY ONE. SO YOU'VE JUST GOT TO SIT DOWN AND DO IT.

00.30

(Alba)

BUT I JUST ADMIRE HUGE HUMAN EFFORT AND I KNOW IT'S POSSIBLE, THAT IT'S NOT A QUESTION OF ABILITIES. IT'S SOMETHING ELSE. IT'S THE DESIRE.

00.09

Young boy's he
questioning

Young boy with
friends

Maze
Maze

Maze

Minotaur

Bhagavad Gita

Arjuna

Canadian Indian

Inside 11,
82, C3

music fades

(Rory)

I WANT FREEDOM. I, I WANT OPENNESS.
I WANT TO IDENTIFY MYSELF AS A, AS A,
A PERSON WHO HAS NOTHING TO PROVE. I
WANT TO BE JUST ME.

00.23

(Narrator)

BEFORE WE CAN ATTAIN THE REWARD WE
HAVE TO COME TO TERMS WITH, TO DO
BATTLE WITH, THE FEARS, AND THE
PREJUDICES WITHIN US WHICH BLOCK
OUR WAY. THE MAZE IS ONE SYMBOL OF
THIS ASPECT OF THE PATH. THE ANCIENT
GREEKS REPRESENTED THIS PHASE IN THE
MYTH OF THESEUS AND THE MINOTAUR.
THESEUS WANDERED THE MAZE, PENETRATING
TO ITS CENTRE WHERE HE HAD TO CONQUER
HIS FEARS, PERSONIFIED BY THE MINOTAUR.
THE INNER BATTLE HAS ALSO BEEN DES-
CRIBED IN THE ANCIENT INDIAN EPIC THE
"BHAGAVAD GITA" WHERE ARJUNA WAS
STRENGTHENED THROUGH A LONG AND DIFFICULT
WAR WHERE HIS ENEMIES REPRESENTED THE
NEGATIVE ASPECTS OF HIMSELF. MAN'S
NEED TO TEST HIS OWN STRENGTH IS
REPRESENTED IN THE TRIBAL CEREMONIES

Football Dry

Hockey in the alley

Football

OF MANY CULTURES AND COULD IT BE
THAT FOOTBALL, HOCKEY AND OTHER
SPORTS REPRESENT THE PHYSICAL OUT-
LETS OF THIS DRIVE TO TEST AND
STRENGTHEN OURSELVES?

01.06

(Linda)

Football in school Dry
yard

I SEE THIS TRIP ON EARTH AS A KIND
OF A SCHOOL AND WE ARE TO LEARN
CERTAIN THINGS IN ORDER THROUGH
THESE UNHAPPY EXPERIENCES, IN ORDER
TO COME TO THE GREATEST EXPERIENCE.
VERY MUCH THE SAME AS AN ATHLETE
WHO HAS TO TRAIN AND PRACTISE
AND INCREASE THE OBSTACLES, INCREASE
THE OBSTACLES IN ORDER SO THAT WHEN
THE TEST COMES HE'LL BE PREPARED.
HE'LL BE STRONG ENOUGH.

00.34

(Ale)

Boy and girl watching
TV, bored

sounds of
hockey game

I THINK I TEND TO RUN AWAY FROM IT
BY, UM, GOING TO A PARTY, BY READING
A BOOK, BY MAYBE WATCHING TELEVISION.

00.10

out

Spider web

Dry

Shell

Spiral shell

sound
haunting
Inside I
S1, C4
13 secs

(Narrator)

TO BEGIN THE JOURNEY WE MUST STOP
RUNNING AWAY FROM OURSELVES AND
TAKE AN HONEST LOOK AT WHERE WE
ARE. WE MUST DISCOVER WHAT IT IS
WITHIN OURSELVES THAT WE NEED TO
WORK ON AND TAKE OUR OWN LIVES IN
HAND WITH COURAGE.

00.16

(Reader)

Seed Thought

Dry

TRUTH IS WHEREVER YOU DECIDE TO
FACE IT.

Repeat sound

00.04

(Rosemary)

Woman reflected
in window walking

Dry

AND I SLOWLY BEGAN TO LOCK INSIDE
AND I SLOWLY BEGAN TO FEEL A KIND
OF STRENGTH AND I BEGAN TO REALIZE
THAT IF THERE WAS AN OBSTACLE,
WHETHER IT WAS MY HUSBAND, OR MY
FATHER, OR THE SALESWOMAN THAT WAS
GIVING ME A HARD TIME OR SOMEONE WHO

Woman reflected in
window walking

Foot in maze

sounds of
footsteps
13 secs

Foot in maze

Woman's back walking
through maze

IS TRYING TO COLLECT MONEY ON A
BILL. IF THERE WAS AN OBSTACLE, IT
WAS BEING MADE INTO AN OBSTACLE BY
THE WAY I WAS DEALING WITH IT.

00.28

(Narrator)

Woman seated in
maze like
corridor

WE CANNOT ACT ON ANYBODY ELSE'S
EXPERIENCE, THE BEST MOVIE TO BE
WATCHING IS OUR OWN.

(Reader)

Seed, thought

EACH PERSON IS IN THE BEST SEAT.

(Narrator)

Woman looking through
window of door

IT'S SO EASY TO THINK THAT LIFE
WOULD BE BETTER SOMEWHERE ELSE.

Padlock on gate with
flower in background

WE MAKE THE SAME MISTAKE AS THE
PRODIGAL SON WHO LEFT HOME THINKING
TO FIND HIS FULFILLMENT ELSEWHERE.

Woman in garden

BUT JUST AS HE HAD TO RETURN HOME,
WE HAVE TO REALIZE THAT THE CONDITIONS
OF OUR LIVES, JUST AS THEY ARE, ARE
THE PERFECT MATERIALS WE NEED, AT
THIS MOMENT, TO WORK WITH. THERE
IS A MARVELOUS GERMAN PROVERB WHICH
SAYS "ONE HAS GOT TO LEARN TO CARVE
ONE'S LIFE OUT OF THE WOOD ONE HAS".

Teen girl on
school steps

Dry

(Gabby)

CUZ I USED TO EVEN THINK ABOUT
SCHOOL WHEN I WAS OUTSIDE OF
SCHOOL. I GOT HOME. I SET UP
WHEN I'D DO MY HOMEWORK. I'D JUST,
YOU KNOW, REALLY WORRY ABOUT IT.
UH, AM I DOING THIS WELL ENOUGH,
YOU KNOW? AM I DOING THIS BETTER
THAN MY FRIEND? IT WAS REALLY BAD.
AM I GONNA PASS? THAT'S THIS THE
WORSE FEELING. BUT NOW I JUST SET
OUT IF I HAVE TO DO SOME HOMEWORK.
I JUST DO IT AND DO WHATEVER ELSE
I HAVE TO DO.

Teen girl on school
steps with friends

00.29

Music up
Thunder
Inside I
Sl, C3

Caterpillar

(Narrator)

AT SOME STAGES OF THE JOURNEY WE GO
THROUGH PERIODS WHEN WE HAVE TO
BREAK FREE OF OUTGROWN FORMS, WHERE
WE HAVE TO SHED A SKIN WHICH HAS
GROWN TOO TIGHT AND LET GO OF OUR
EXPECTATIONS, IDEAS, DEFENSES, ECO
ATTACHMENTS, OR WHATEVER IT IS THAT
IS HOLDING US IN AND PREVENTING OUR
GROWTH.

Crysalis

Butterfly

Music up
and out

Teen girl looking
through school
yard gate

Inside II
C3, S2
No. 4 on cut

Music up

Close up of teen
girl looking
together and alive

(Gabby)

AND IT'S JUST A COMPLETE FEELING
OF LETTING GO AND GROWING OUT OF
IT. ESPECIALLY JUST BEFORE MAKING
A DECISION, YOU KNOW, LIKE WHEN
YOU'RE REALLY NOT SURE WHAT YOU
WANT TO DO AT ALL AND YOU'VE BEEN
DOING SOMETHING ALL YOUR LIFE,
SAY, AND THEN YOU START REALIZING
YOU KNOW, MAYBE THIS ISN'T REALLY
WHAT I'M SUPPOSED TO DO. YOU START
REALLY WORRYING, CUZ YOU THINK YOU'VE
BEEN DOING SOMETHING WRONG ALL THE
TIME AND THEN YOU THINK LOOK, MAYBE
I HAVE BEEN DOING SOMETHING WRONG.
I'VE GOT TO FACE IT AND FIGURE OUT
WHAT'S THE RIGHT THING TO DO AND LIKE
YOU KNOW, YOU FEEL REALLY BAD FOR
HAVING DONE SOMETHING WRONG. BUT
IT'S THROUGH THOSE EXPERIENCES THAT
I'VE LEARNED AND I'VE SET UP NEW
IDEAS AND YOU KNOW, GOING TO STICK TO
THEM UNTIL I FIND MAYBE THOSE ARE
WRONG. JUST KEEP ON GROWING AND
CHANGING YOUR IDEAS CUZ YOU'VE ALSO
GOT TO CHANGE CUZ IT'S ALSO THROUGH
CHANGING THAT YOU GROW.

(Reader)

Seed thought

Music up
and out

EXCEPT A MAN BE BORN AGAIN, HE
CANNOT SEE THE KINGDOM OF GOD.

00.06

(Fred)

Potter with clay Dry

Clay on wheel

Clay on wheel

Sounds of
potter's
wheel

I'M COMING TO SEE HOW THAT DEATH AND
REBIRTH IS SOMETHING THAT ONE HAS TO
DO FOR ONESELF ALL THE TIME. IT'S A
PROCESS. YES, I GUESS ONCE YOU GET
A TRUE CENTRE GOING. AND ONCE YOU
GET A SENSE OF THAT CENTRE AND YOU CAN
KNOW WHERE IT IS THEN YOU CAN BUILD

Pot growing

Close up potter

Potter and pot

Pot completed
on wheel

UPON IT AND YOU CAN MOVE OUTWARDS IN
THE WORLD MUCH THE WAY THE POT
MAGICALLY TAKES FORM. AND THERE ARE
CERTAIN CRISES WHICH ARE TO BE OVER-
COME AS YOU DO THIS. LIKE THE CRISIS
OF SELF DOUBT OR, AH, AM I GOOD
ENOUGH IN VIEW OF THE FACT THAT I
MESSED UP SO BADLY IN THE PAST. BUT
THE WAY TO GET OUT OF IT IS TO
REALIZE YOUR OWN ABILITIES AND IN
WORKING WITH IT AND START
DEVELOPING THEM MORE AND MORE.

00.48

(Alba)

Alba's face

Heart beat
and gong

Alba's face
fragmented in
mirrors

Alba leaning over
mirrors reaching

Alba's hands working
with materials

Alba and portion of
metal bird

AND I SAT IN THE LITTLE FOUR WALLS
AND DID NOTHING AND DID NOTHING AND
GOT MORE AND MORE DEPRESSED AND IT
WAS FEAR AGAIN. I WAS A TOTALLY
DISINTEGRATED KIND OF PERSON. AND
I ALWAYS FELT I WAS PUT IN A POSITION
OF HELPING OTHER PEOPLE WHEN I WAS
THE ONE WHO NEED HELP. WHEN I GOT
MARRIED I FELT I COULD RELAX BECAUSE
I WAS GOING TO HAVE KIDS AND EVERY-
THING. WHEN I STARTED TO RELAX I
STARTED TO PAINT AGAIN. BUT THAT'S

STILL NOT THE IMPORTANT THING. THESE
ARE THE EXTERNALS, YOU SEE. THE THING
IS WHAT'S HAPPENING INSIDE YOURSELF.
THIS TERRIBLE NEED TO DO SOMETHING
THAT IS MY OWN AND THAT ISN'T BEING
SPREAD AND TORN APART BY A HUNDRED
OTHER HUMAN BEINGS. CUZ I WAS SO
DESPERATE TO JUST SORT OF EXPRESS
THIS AND IT JUST WASN'T COMING, YOU
KNOW. SO THAT I DO GO DOWN TO MY
BASEMENT AND WORK AND WORK AND PUT
THINGS TOGETHER AND TAKE THEM APART
AND THEN THE BIRD GREW. I HAD TO DO

Alba

Alba smiling

Alba radiant

Bird fragmented by mirrors

" " "

" " "

Bird

Airplane wing and sky

IT ALONE BUT I WAS REALLY AT THAT
POINT REALLY GOING THROUGH A
BREAKDOWN AND I THINK THAT IT WAS
BECAUSE I WAS GOING THROUGH A
BREAKDOWN I HAD NO CHOICE. EITHER
IT WAS THE END OR ELSE I WAS GOING
TO GET OUT OF IT SOMEHOW SO I WAS
FORCED TO SORT OF ASK MYSELF THESE
VERY DIFFICULT QUESTIONS BECAUSE I
HAD NO OTHER, NO WAY OUT. AND THEN
SUDDENLY MY FEET WERE ON THE GROUND
AND I WAS IN SOME WAYS BEGINNING
TO GET THE FEELING OF INTEGRATION.
I LIKE TO ACHIEVE THAT IN MY
SCULPTURE AND SOMEHOW I GET IT IN
MY ART. SUDDENLY YOU'RE YOU'RE NO
LONGER ANYTHING. YOU'RE NOT A WOMAN.
YOU'RE NOT A MOTHER. YOU'RE NOT
ANYTHING. YOU'RE JUST PHEN. JUST
WILD. YOU SEE MY BIRD ISN'T JUST A
BIRD. IT'S AN AIRPLANE. IT'S ANYTHING
THAT FLIES.

01.39

(Narrator)

Sky

Dry

Rainbow

WE CAN LEARN TO TAKE THIS AERIAL VIEW, TO TAKE THE POSITION OF THE WITNESS, TO LOOK DOWN AT THE PATTERN OF OUR LIVES FROM A HIGHER VIEW-POINT. FROM THIS PERSPECTIVE IT IS MUCH EASIER TO DISTINGUISH BETWEEN THE EMOTIONS, IDEAS, AND INVOLVEMENTS WHICH ARE LEADING US AWAY FROM THE PATH AND THOSE WHICH ARE HELPING US TO GROW.

00.22

(Catherine)

YOU HAVE TO EXPERIENCE THINGS WHEN YOU'RE YOUNG. RIGHT? SO WHEN YOU'RE OLD YOU'LL KNOW.

00.06

Eye

Bring up gong

(PVK)

THAT'S TAKING HOLD OF THE REINS OF YOUR LIFE, RIGHT? YOU THINK, "WELL, NOW, WHERE AM I NOW?" LOOK AT THE WHOLE PAST. SEE HOW IT ALL WORKED OUT. NOW WHAT'S IT POINTING TO IN THE FUTURE? AND THAT'S WHEN YOU COOPERATE, EH, CONSCIOUSLY IN THE PROGRAMMING.

00.21

(Narrator)

Rainbow over
road

Gong

THE WITNESS MIGHT BE CONSIDERED
THE OBSERVING ASPECT OF THE SELF.
THERE IS ALSO A MORE ACTIVE ASPECT
WHICH GUIDES US ON THE PATH AND
POINTS OUT THE DIRECTIONS WHICH
ARE RIGHT FOR OUR OWN DEVELOPMENT.
AND ONCE WE SEE THE DIRECTION WE
MUST HAVE THE COURAGE TO MAKE THE
CHOICES NECESSARY TO MAINTAIN THAT
DIRECTION.

00.20

(Charlie)

Prism rays

I BEGAN TO COME TO THE REALITY THAT
I WAS ONLY GOING TO BE ON THIS EARTH
FOR A CERTAIN PERIOD OF TIME AND THAT
I HAD POWER, SOME POWER, TO DIRECT
THE COURSE OF MY LIFE DURING THAT 70
YEARS, OR WHATEVER IT WAS, AND THAT
IN EFFECT IF I WASN'T GOING TO DIRECT
IF NOBODY ELSE WAS GOING TO.

Prism rays

00.20

Doors

Rainbow on one door

(Jane)

YOU KNOW, I WAS LETTING CIRCUM-
STANCES IN A WAY MAKE CHOICES FOR
ME BUT WHAT I WASN'T ACCEPTING WAS
THAT BY NOT CHOOSING YOU'RE CHOOSING.

00.09

Seed thought

(Reader)

THE STRONGEST PRINCIPLE OF GROWTH
LIES IN HUMAN CHOICE.

00.03

Gong up and
out

(Jane)

Girl doing asanas Dry
as a ball

IN THIS CASE, I WAS FORCED TO MAKE
A REALLY IMPORTANT DECISION VERY
QUICKLY. I'D BEEN PLANNING TO GO
TO EUROPE TO SEE ERIC AND THEN I
WAS OFFERED A TEACHING JOB, SOMETHING
I'D WANTED FOR YEARS AND I HAD TO
DECIDE BETWEEN THE TWO OF THEM AND I
WAS REALLY CONFUSED BECAUSE BOTH
SEEMED TO BE EQUALLY IMPORTANT TO ME.
I DECIDED I WOULD HAVE TO GO BEHIND
THE CONFUSION AND MAKE A DECISION
FROM A PLACE INSIDE OF ME THAT WASN'T
GOING TO BE CONFUSED AND I RELAXED
AND ALL OF A SUDDEN THE DECISION CAME
WITH AN AMAZING STRENGTH AND

Girl asanas
stretching out

Girl asanas
reaching out

Girl asanas

Girl asanas

Girl asanas
erect

Gong up

Candle flame

Gong out

QUICKNESS AND I KNEW THAT I
WOULD TAKE THE TEACHING JOB AND
THAT THAT WAS GOING TO BE THE RIGHT
THING. I HAD THIS TREMENDOUS
FEELING THAT IT WAS THE RIGHT THING
BECAUSE I HAD GONE TO A REALLY DEEP
PLACE INSIDE OF ME AND HAD ALLOWED
THE CHOICE TO COME FROM THERE.

00.52

(Norma)

I THINK IT'S JUST, IT'S SOMETHING
THAT EVERYBODY AT ONE TIME GETS A
FEELING INSIDE AND SOME PEOPLE JUST
WRITE IT OFF BUT OTHER PEOPLE
QUESTION IT AND I THINK THAT THERE'S
A REALIZATION THAT COMES TO EVERYONE
BUT NOT EVERYONE ACCEPTS IT. SOME
PEOPLE JUST SORT OF, YOU KNOW, PUT IT
BEHIND THE DOOR AND IT JUST KEEPS
KNOCKING AT THE DOOR BUT THEY NEVER
ANSWER IT.

00.28

Candle flame

(Narrator)

THE VOICE OF THE SELF IS ALWAYS TRYING TO COMMUNICATE TO US. IT IS ONLY OUR LACK OF MENTAL QUIET, OUR EMOTIONAL PEACE, AND OUR UNWILLINGNESS TO STOP AND LISTEN FOR IT THAT PREVENTS US FROM ACCEPTING ITS GUIDANCE. BY LEARNING HOW TO STAY OPEN TO THE INNER VOICE WE DISCOVER OUR OUR CAPACITY TO FIND MEANING AND PURPOSE IN LIFE.

00.24

Candle flame rings

(Rosemary)

THE ONLY WAY THAT I'LL BE ABLE TO GIVE ANYTHING TO MY CHILDREN, MY HUSBAND, MY FRIENDS, THE ENVIRONMENT, IS BY CONTINUING TO GROW, CONTINUING TO DEVELOP THIS CORE IN ME BECAUSE IT IS ONLY THROUGH THAT THAT I AM ABLE TO SEE CLEARLY AND THAT I'M ABLE TO USE THE BEST OF ME AND GIVE THE BEST OF ME.

00.30

Painting of universe
in rings

(Narrator)

Painting of finger
pointing to path

HAVING TURNED INWARDS IN ORDER TO
FIND THE PATH WE ARE BROUGHT
EVENTUALLY TO THE DISCOVERY THAT
THE PATH LEADS NOT ONLY INWARDS TO
CONTACTING THE SELF BUT OUTWARD
AGAIN IN SERVICE TO THE WORLD. THE
HIGHEST PURPOSE TO WHICH MAN CAN
ASPIRE IS TO FIND HIS OWN TRUE PATH.
TO FIND THAT PATH WHICH LEADS TO
SELF-GIVING IN THE WAY WHICH IS TRULY
YOUR OWN.

00.30

(Sue)

Sunflower

I THINK THERE ARE MANY, MANY WAYS.
I'M SEEING THAT MORE ALL THE TIME
THAT THERE ARE MANY, MANY DIFFERENT
PATHS AND AH, AND THAT, AH, PEOPLE,
IF THEY ARE REALLY ASPIRING, COME
TO THAT PATH THAT IS RIGHT FOR THEM.

Gong and
heartbeat up

00.09

(Alba)

Sun on water

I THINK IT TAKES A LIFETIME, YOU KNOW.
I'M SURE IT DOES. TAKES A LIFETIME.
BUT THAT'S THE WHOLE POINT OF BEING
ALIVE IS THAT YOU KEEP MOVING.

00.19

Sun on water

Tailed sun

Sun in orange sky

(Linda)

DOING WHAT CHRISTIANS CALL GOD'S
WILL. FINDING OUT WHAT IS GOD'S WILL,
FOLLOWING GOD'S WILL. THERE ARE
DIFFERENT RELIGIONS PHRASE THIS IN
DIFFERENT WAYS. THE MOSLEMS SPEAK OF
FINDING YOUR ARCHETYPE. THE TAOISTS
SPEAK OF GOING WITH TAO. TO FIND OUT
EXACTLY HOW, YOU KNOW, IF YOU'RE AN
APPLE TREE JUST TRY TO BE AN APPLE
TREE, DON'T TRY TO BE ANYTHING ELSE.
JUST TRY TO BE A GOOD APPLE TREE. AND
IF YOU'RE A POTATO JUST BE A POTATO.
DON'T TRY TO BE A STRAWBERRY. THAT
KIND OF THING, BUT TO FIND OUT EXACTLY
WHAT YOU ARE, WHO YOU ARE AND WHAT
YOU ARE SUPPOSED TO BE DOING AND JUST
KEEP REACHING FOR THE SUN.

00.53

Close up of sun in
orange sky
(vibrating)

5 Voices cross-
over repeating
last seed
thought
Music up

Water rippling

(Reader)

HOWEVER MEN APPROACH ME SO DO I

WELCOME THEM FOR THE PATH MEN

TAKE FROM EVERY SIDE IS MINE.

(mixed, cross-fade voices)

HOWEVER MEN APPROACH ME SO DO I

WELCOME THEM FOR THE PATH MEN

TAKE FROM EVERY SIDE IS MINE.

00.28

- E N D -

or beginning?

CHAPTER VI: OPERATIONAL FRAMEWORK FOR THE CURRICULUM DESIGN

A. INTRODUCTION: STATEMENT OF INTENT.

The curriculum was designed with an intent to outline the type of lesson plans which would give CEGEP teachers and students an opportunity to examine in more depth the concepts introduced in the slide-tape presentation, 'Self-Direction: Finding One's Own Path.'

The objective in this section of the thesis is to outline the educational concerns which contribute to the design of such a curriculum. It does not lie within the scope of this thesis to give a detailed rationale for each aspect of the curriculum. However, it was felt that an attempt to itemize the concerns and summarize the criteria which guided their application to this curriculum could serve two functions: Firstly, it offers an identifiable framework through which it is possible to give practical implementation to relevant aspects of the concerns and objectives outlined in chapter two.

Secondly, it outlines specific dimensions along which this approach can be further refined and/or compared with other curriculum and audio-visual materials in this area of affective education.⁵⁶

B. OBJECTIVES

1. RANGE OF OBJECTIVES

In the affective domain⁵⁷ the objectives range from Receiving; Attending (level 1.0 in the hierarchy) to Conceptualization of a Value (4.1 in the taxonomy). This range includes levels 2.0 (Responding) and 3.0 (Valuing). Included at the level of Receiving are the sub-objectives of: 1. Openness and willingness to share personal experience and 2. a sense of personal involvement and interest in the topic. The slide-

tape presentation is designed to foster these conditions during the first lesson and to reinforce them at various stages throughout the curriculum. Furthermore, the first three lesson plans are designed to reinforce these conditions through exercises which introduce the concept of values in a non-threatening and personally relevant way.

At the level of Conceptualization of a value (this category is sub-sumed under the 4th level of hierarchy: Organization) sub-objectives include the higher level feeling processes of 1: acceptance of one's inner experience, 2: commitment to expressing, in one's own way, those values which promote growth and 3: analysis of the specific behaviours which would be part of expressing a value. In order to clarify the nature of the higher ranges of the affective objectives for this curriculum the definition of the 4th level of Organization will be quoted:

The category 4.0 ORGANIZATION is intended as the proper classification for objectives which describe the beginnings of the building of a value system. It is subdivided into two levels, since a prerequisite to interrelating is the conceptualization of the value in a form which permits organization. Thus CONCEPTUALIZATION forms the first subdivision in the process, ORGANIZATION OF A VALUE SYSTEM forming the second.

As Krathwohl et al note Conceptualization very often takes place at a more primary level of objectives. Thus, in many cases, commitment to a value is complemented by conceptualization as the student begins to articulate and defend his point of view.⁵⁹ Furthermore, the process of abstraction and the ability to see how a value relates to those he already holds or new ones he would like to hold include elements from the cognitive processes of Analysis and Synthesis (levels 4.0,

and 5.0 respectively in the cognitive domain). The crossfertilization between the affective and cognitive domains at this level is illustrated by some of the more important sub-objectives contained under the heading 'Conceptualization of a Value'. These include: 1. Determination of commonalities and paradoxes between values, 2. analysis of the specific behaviours which would be part of expressing a value and 3. forming judgments as to the social applicability of the values under study.

Although there is no claim that the curriculum will achieve level 4.2 of the hierarchy (organization of a value system) the final lesson in the unit focuses on guiding students in the process of bringing together two sets of seemingly disparate values: a) self-acceptance and growth; b) self-realization as a process and self-realization as a goal. An attempt to culminate the unit by emphasizing the need to develop ordered relationships between values reflects, in fact, one aspect of level 4.2 as described by Krathwohl et al. Since the curriculum does not go on to emphasize the interrelationships between complexes of values, it was felt to be beyond the scope of the curriculum to include this level of objective. It should be noted, however, that the gifted or interested student who pursues the enrichment exercises may well achieve not only level 4.2 but also level 5.0 (Characterization by a value or value complex). The last and highest level of the hierarchy of the affective domain is described as follows:

At this level of internalization the values already have a place in the individual's value hierarchy, are organized into some kind of internally consistent system, have controlled the behaviour of the individual for a sufficient time that he has adapted to behaving this way; and an evocation of the behaviour no longer arouses emotion or affect except when the individual is threatened or challenged. 60

In the cognitive domain the objectives range from the level of Knowledge (1.0 in the Cognitive Domain) to the highest level; that of Evaluation (6.0 in the hierarchy.) This range includes levels 2.0 (Comprehension), 3.0 (Application), 4.0 (Analysis) and 5.0 (Synthesis). The most basic level, that of knowledge is defined as:

...the recall of specific and universals, the recall of methods and processes, or the recall of a pattern, structure, or setting. For measurement purposes, the recall situation involves little more than bringing to mind the appropriate material.⁶¹

The highest level of Evaluation is defined as:

Judgments about the value of material and methods for given purposes. Quantitative and qualitative judgments about the extent to which material and methods satisfy criteria. Use of a standard of appraisal. The criteria may be those determined by the student or those which are given to him.⁶²

The curriculum unit is designed to build gradually from simple to complex and from concrete to abstract forms of evaluation. At each level of evaluation students are asked to make judgments in terms of both internal and external evidence. At the level of Knowledge, the intake of information is more concentrated and gains a more abstract and interdisciplinary scope as the student moves from Unit I through to Unit III. As this progression unfolds the cognitive objectives of application, analysis and synthesis are set at correspondingly higher levels of abstraction and scope. The criteria used to select affective and cognitive objectives were developed on the basis of essentially three considerations: 1. the student who enters the course: his presumed level of comprehension of the subject matter and his attitudes toward it, (this determined the lowest level of objectives); 2. the student who proceeds through the course: his presumed capacities to

attain prescribed levels of objectives given his maturity and reasoning capacities; (This determined the highest level of objectives);

3. the subject matter; the types and levels of mastery which are included in the process of 'learning' it. This would involve consideration of the various levels at which the subject matter could be dealt with; (This determined the ordering and interrelating of objectives.)

Brief outlines of the criteria which were developed out of each of the considerations are listed below. With regard to previous contact with the subject matter, it was not assumed that the student had more than knowledge of specifics as regards the cognitive domain. In other words, it was assumed that the key concept and main ideas may be 'recognized' by the incoming student but it was not assumed that he or she had reached level 1.20 (knowledge of ways and means of dealing with specifics). This is defined as:

'Knowledge of the ways of organizing, studying, judging, and criticizing. This includes the methods of inquiry, the chronological sequences, and the standard of judgment within a field as well as the patterns of organization through which the areas of the fields themselves are determined and internally organized'.⁶³

In sum, as regards the cognitive domain it was felt appropriate to begin the unit with definitions of Personal Values (Lesson 2), Ideal Values and Virtues (Lesson 3).

As regards the affective domain no presumption was made beyond that of level 1.0 Awareness. The increased exposure to literature and workshops in Eastern religions, higher states of consciousness, the growth workshops associated with the Human Potential Movement, as well as evidence of an increasing number of high school and college courses in personal and social development would warrant the assumption

that many students would have had exposure to some of the different aspects of the theme of self-realization. However, the treatment of the theme given in the slide presentation and curriculum offers an interdisciplinary perspective that probably only very few CEGEP students will be familiar with. Many of the adults and presumably the mature students will be able to relate to the theme at a higher level on the affective domain but it was thought appropriate to open the unit with a slide presentation and two lessons designed to focus on the levels of 1.2. (Willingness to receive), 1.3 (Controlled or selected attention) and 2.0 (Responding). The last level is defined as follows:

Most commonly we use the term to indicate the desire that a child (student) become sufficiently involved in or committed to a subject, phenomenon or activity that he will seek it out and gain satisfaction from working with it or engaging in it. 64

2. It was assumed that the student was familiar with if not able to apply at least the basic thinking skills associated with the first five levels on the cognitive dimension. In fact, many of the more advanced students will be competent in the 6th domain as well. It was assumed, therefore, that a graduated incorporation of the higher levels of the cognitive domain would not be beyond the capabilities of the ordinary student. As regards the affective domain, more caution was taken as regards the levels of objectives to which the curriculum could lead the ordinary student. Although some research indicates that college students (in humanities courses with an intentional affective component) can make significant progress along the affective dimension 65 it still remains difficult to set criteria in the affective domain.

3. The subject matter of the 'Path' and the curriculum is amenable to several different levels of interpretation. Bruner has argued that basic ideas, the foundations of a subject can be taught to anybody at any age because they are 'as simple as they are powerful'. He notes that a condition for implementing these ideas is that they translate the 'subject' into the thoughtforms appropriate for learners but also that these basic ideas be continually deepened by using them in a progressively more complex form.⁶⁶ Informal testing with adult groups other than CEGEP students indicates that there is no apparent upper limit to the age for which the Path is meaningful. It was shown to a wide range of persons including 80-90 year olds. The curriculum is designed to deepen and extend the overriding concept which is presented in an evocative and basically simple way. (see upcoming sections, C and D).

2. STATEMENT OF OVERALL GOALS

OVERALL OBJECTIVES

1. To guide the individual through models, exercises, and open-ended questions which will help him to identify his own way of expressing those values which promote personal and social growth.
2. To help the individual apply the thinking skills which foster critical evaluation of the concepts dealt with in the curriculum.
3. To offer learning experiences which will help the individual relate these concerns to his or her life experience.

ACQUISITION OF KNOWLEDGE

1. Display insight (through comparison and evaluation) into the hypothesis that the search to contact an inner locus of meaning and direction underlies many different religions, mythologies, and current

psychological accounts of the nature and purpose of human life.

2. Display the ability to critically discuss the hypothesis that the values and ideals which a person holds unconsciously or consciously help to determine the direction which he will give to his life.

3. Display insight into the hypothesis that the degree to which one experiences a sound sense of identity is related to his capacity to make authentic choices.

4. Display insight into the hypothesis that the degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ACQUISITION OF SKILLS

1. Ability to make inferences and generalizations about relationships among various kinds of data dealing with each of the three key concepts dealt with in the curriculum.

2. Ability to make inferences and generalizations about how the key concepts and organizing ideas could be applied to one's own growth.

ACQUISITIONS OF ATTITUDES

1. Increased sense of responsibility for one's own growth and conduct.

2. Increases sense of responsibility for directing one's own growth in ways which can contribute to the qualitative growth of mankind.

3. Increased acceptance of one's own levels of experience and understanding as material from which it is possible to build the strength and skills which can promote self-direction in life.

3. CATEGORIES OF OBJECTIVES

The objectives fall into three categories: knowledge, thinking skills, and attitudes, feeling, values.

1. The key concepts, organizing concepts and contributing ideas which form the nexus of the curriculum are summarized at beginning of Chapter VII.

2. The thinking skills.

The skills objective, in this category, emphasize the organizing, reorganizing, and evaluation of concepts, attitudes and hypotheses in order to achieve a particular purpose. The objectives are listed above; the thinking skills which are emphasized as the means to successful achievement of those objectives include reflective, logical and creative thinking skills.

Reflective thinking skills:

- generation of data based on personal experience
- interpretation of data provided in the curriculum: listing, grouping, defining.
- comparison and contrast
- inferring, generalizing

Logical thinking skills

- detecting assumptions
- evaluating the validity of conclusions
- assessing evidence (based on objective information and subjective experience).

3. Attitudes, Values, Feelings

Although the term 'creative thinking' has been subject to a myriad of interpretations there are some fundamental attitudes, values,

and feelings which are generally accepted as being conducive to the student's ability to take an experimental attitude towards the subject matter. No one creates a vacuum; reflective and logical thinking skills are viewed as necessary complements to those characteristics of creative thinking which are the focus of this category of objectives.

These could be summarized as:

- openness to one's own experience (abilities to accept and reflect on one's personal experience);
- communicating: willingness to share;
- sense of personal involvement in the topic;
- sense of personal commitment to attaining and applying a clear understanding of the concepts, toying with ideas, hypotheses;
- and,
- confidence: ability to accept mistakes as part of the process of growth and learning.

4. LESSON OBJECTIVES IN BEHAVIORAL TERMS

Lesson One:

Given the material from the slide-tape presentation, 'Self-Direction: Finding One's Own Path', and the classroom discussion of the students' own ideas/experiences as related in a preliminary way, to the overall generalization, the student will...

1. Identify at least three criteria which he could use to determine the extent to which a person has found meaning and purpose in life; and:
2. Identify at least two questions which would help determine the extent to which an interviewee meets each of the criteria.

RATIONALE: Such a project, introduced at the beginning of the curriculum can serve several functions:

1. It can become the basis for evaluating the students' understanding and ability to apply concepts related to the overall generalization.

(In lesson II the students will a) evaluate the criteria they chose in lesson I, b) evaluate the questioning strategies they used c) make proposed changes and submit them for evaluation by the teacher and d) form a generalization of their own, relating the key concepts of values, self-identity and self-direction).

2. It introduces the basic curriculum approach which is based on an attempt to bridge and coordinate the opportunities provided by the growth of two emerging directions in education. One of the directions is the increasing recognition of the value of relating abstract ideas to the personal experience and value system of the students. The other direction is an increasing recognition of the power of technology (such as the slide-tape presentation) not only to transmit knowledge but to help people understand and communicate their own concerns and ideas.

The slide-tape presentation is an integral part of the curriculum and especially in Unit III will be used as a means of focussing ideas and eliciting the desire of the students to relate these ideas to their own experience.

Lesson Two:

Given appropriate instructions from the leader, each student will list, summarize, group, and evaluate three sets of perceived value influences on their own lives. They will do this with regard to value influence generated by a) society b) the educational institution through they are taking this course and c) their own interests.

RATIONALE: It is important that early in the unit the key concept and critical thinking be applied to their present life experience. In later lessons, these skills will be applied to increasingly sophisticated and abstract concepts. Another important dimension of laying the foundations for further work is the recognition and acceptance of individual differences. The social skill of interpersonal empathy and respect for differences is a vital component in healthy personal and social growth.

Lesson Three:

Given three quotations and information data (provided in the Information Block) the student will be able to define and list four examples of the terms 'virtue' and 'ideal value'.

RATIONALE: Gathering information and definition of terms are fundamental skills in inductive thinking. This kind of exercise will help the student move from the stage of gathering and grouping information about his own life to the stage of gathering and grouping information about the lives of others. (Note: a third stage is built into Unit III. That is, the stage of looking back at some of the perceptions of personal

life experience gathered together in Units I and II, but this time in the light of knowledge and experience gained by examining abstract concepts and the knowledge of others).

Given appropriate instructions from the leader the students identify and evaluate the changing role of an Ideal Value as a person passes through different phases of life. This evaluation will be based on three criteria (outlined in exercise 1; Lesson 3) and will be applied to four different phases of a person's life.

RATIONALE: The ability to identify ways in which one's perceptions and understanding of a value is influenced by the changing contexts of time and place is a fundamental element in process learning.

Lesson Four:

Given information data (Information Block), evocative quotations, and leading questions, the student will identify the distinguishing features of at least two different concepts of self-identity. The distinguishing features will be identified in terms of: a) persons (psychologists, philosophers, and religious figures) holding these general concepts, b) values for growth implied by the different concepts, and c) arguments used to define the concept of self-identity and arguments they most often have to defend themselves against.

RATIONALE: The ability to identify and compare distinguishing features of different approaches to the same concept (the source of self-identity) is a prerequisite for higher level thinking which involves the forming of generalizations, statement of hypotheses, and evaluation of evidence.

Lesson Five:

Given a general introduction to one concept of self-identity (in the slide-tape presentation) and a more detailed outline (including

diagram and reading) of one approach to that concept, students will identify the distinguishing features of the approach as it relates to:

- a) other psychological approaches to different levels of consciousness
- and b) obstacles to self-identity.

RATIONALE: Building from the overall perspective on the key concept (Lesson 4), the student will apply thinking skills to a more in-depth analysis of one representative approach to self-identity. In order to facilitate inductive thinking it is necessary to complement understanding of the breadth of a concept with the opportunity to look at one aspect of the concept in some depth. Students are then in a better position to come to their own conclusions about which concept of self-identity is the most real to them.

One way of gaining a clearer understanding of an abstract concept such as that of self-identity is to identify that which counters it. In this case, emphasis is on those values, conditions or personal traits which prevent or slow down the process. This material will become the foundation for the learning in Lesson 10.

Lesson Six

Given appropriate instructions from the leader the student will:

- a) name the skill and value which he or she is most proud of being able to express in life;
- b) identify, in writing, at least three different modes of expression for one's self-identity;
- c) identify, in writing, an ideal value associated with each of the modes of self-expression;
- d) choose a value that he would like to reflect in his life and at least one way of making daily efforts towards better understanding and expression of that value.

RATIONALE: Building up a student's self-confidence about his strengths and the positive aspects of his self-identity can help him gain the psychological 'momentum' to work with more personally challenging and abstract values related to growth (this builds toward Unit III).

Practical application of these concepts, values and self-identity into one's daily living and growth can lay the groundwork for more conceptual clarity as to the relationships between the key concepts of values and self-identity. (building towards a summary of Units I and II).

Lesson Seven:

Given 9 quotations, the student will identify the common theme of 'aspiration' (or a synonym thereof).

Given information and appropriate instructions from the leader the student will name at least one example from literature of the dangers of idealistic aspiration.

Given 5 quotations the student will identify the common theme as 'self-acceptance' (or a synonym thereof).

Given information from the interviews (from Lesson 1) and appropriate instructions from the leader, the student will identify, in writing, at least 2 ways in which aspiration and self-acceptance can complement or balance each other.

Given appropriate instructions from the leader (Exercise # 3, Ideal Model) the student will be able to identify a) what form of aspiration can be associated with each of the false models b) what values could be associated with the Ideal Model.

Given appropriate instructions from the leader, the student will be able to form generalization based on the relationship between values and self-identity.

RATIONALE: The ability to identify and relate values related to growth is higher level thinking and higher level feeling and represents preparatory work for Unit III in which specific values are worked with in considerable depth. The last part of the lesson is a summative evaluation of the student's ability to understand and relate the two key concepts of values and self-identity.

Lesson Eight:

Given at least 8 examples of the use of will, the student will name at least 5 different attitudes which illustrate different aspects of the act of will.

RATIONALE: The concept of will is a vast and complicated topic which is nevertheless essential to a curriculum designed to explore some of the values related to self-directed growth. One way of approaching the topic is to ground it in the experience of the existential will. It is important for this approach that students be able to identify some of the attitudes which reflect the different dimensions of the will in action. This preliminary analysis serves not only to sensitize students to the breadth of the topic but to build up their own confidence to explore the will as an agent of growth which can be reflected in their own experience as well as that of others.

Given appropriate instructions and information, the class will decide on at least 5 stages of the act of will.

RATIONALE: The stage of introduction and analysis can be complemented by a more concentrated examination of the act of will itself. Preliminary delineation of the various stages involved in choosing and executing a line of action can help the students to compare and evaluate their own experience of will. It can also lay the groundwork for helping students to take an organized approach to further development of their own decisionmaking abilities.

Given 27 quotations on the will students will group them in terms of a) aspects and b) stages of the act of will.

RATIONALE: This last phase of the lesson serves two parallel functions. Firstly, it provides an opportunity for evaluation by student and teacher. Secondly, the fact that the quotations are inspirational in nature can serve to motivate the students to continue with the topic in their own lives.

Lesson Nine:

Given appropriate instructions from the teacher, the student will identify publicly, or in writing, (the choice is up to the student) the following efforts toward honesty: a) telling someone else what he admires about him/her but never let him know; b) telling someone else something about himself that he wishes this other person knew; c) asking someone else a question that he has never dared ask him/her before.

RATIONALE: It is important that students be given an opportunity to practice honesty with others. In this way, shared learning is built on the basis of concrete, positive and personally relevant experience.

Given the learning based on #1 (see above objective for Lesson 9) and appropriate instructions from the teacher, the student will identify at least two masks or conditioned attitudes which have been preventing him/her from sharing like this before.

RATIONALE: This part of the lesson encourages the student to practice honesty with himself. By identifying internal obstacles to honest expression the student is encouraged to take responsibility for the ways and degrees to which this value is reflected in his own character. These observations will also help relate more concretely to the theme of 'masks' which is developed in the slide-show and the Information Block for the teacher.

Lesson Ten:

Given inspiring examples of courage and appropriate instructions from the teacher the student will list four examples of how courage has been or is reflected in his own life. These examples will be given with respect to the following circumstances:

two challenging situations from the past:

1. one with regard to saying or doing something for someone else
2. one with regard to seeing/accepting some aspects of one's own character; and

two challenging situations from the present (situations one is thinking about and is almost ready to act on):

3. one with regard to saying or doing something to someone else
4. one with regard to seeing/accepting some aspect of one's own character.

RATIONALE: Guiding the student to cite positive, concrete and personally relevant examples of courage from his own life helps him to relate more directly to the organizing concept of the lesson.

Given the learning based on #1 (see above objective for Lesson 10) the student will identify what aspect of courage he associates with each of the 4 situations.

RATIONALE: This phase of the lesson calls for analytic thinking. The task enables the student to analyze different forms of courage by associating each of the situations with an aspect of courage listed in opening discussion of the lesson.

Given the learning based on # 1 and #2 (see above objectives for Lesson 10) the student will identify one way in which at least 3 of the 4 situations has/is contributing to a clearer sense of self-identity and a stronger sense of self-direction in life.

RATIONALE: The student should be moving towards increasingly sophisticated analysis of the values reflected in his own life experience. This phase of the lesson provides a form of evaluation of the student's ability to relate a specific value (courage) to two of the key concepts around which the curriculum is built.

Lesson Eleven:

Given information on appropriate myths, fables, quotations and illustrative examples from nature as well as appropriate instructions from the teacher the student will summarize the theme expressed by these examples:

RATIONALE: The ability to recognize and summarize themes, core concepts, and/or values which underlie different disciplines (such as mythology, religion, psychology and literature) is a desired outcome of the curriculum. This task can provide a basis for evaluating the extent to which the student is able to recognize and summarize a value related to growth.

Given appropriate instructions from the teacher the student will name three conditions within himself/herself which could help to identify ideas, attachments, etc. which are holding him in and preventing growth.

RATIONALE: As the curriculum builds towards a close the student should understand the importance of identifying both obstacles to growth and the conditions and values which are likely to help counter these obstacles. This kind of balanced approach to the opportunities for growth in his own life can help the student to develop both a realistic and positive image of his ability to achieve self-direction in life.

Lesson Twelve:

Given appropriate instructions from the teacher the student will respond and give three reasons for his opinion on the following question: 'Do you think that the fact that the world is becoming 'smaller and smaller' is having a good or bad effect on the quality of daily life which you see around you?'

RATIONALE: As the curriculum builds to a close, the student should be able to reason logically and critically at a high level of abstraction. Included in these processes of higher level thinking is the ability to identify and verbalize the assumptions upon which he is rendering judgment at that level of abstraction. Furthermore, both teacher and student can use this task as an opportunity to evaluate the extent to which the student is able to interrelate the key concepts of the curriculum with a generalized opinion about the quality of life he experiences in his own environment.

2. Given appropriate instructions from the teacher the student will name a single step that could be taken within the next two weeks to do something to either encourage what he perceives as a positive trend or to counter what he perceives as a negative trend.

RATIONALE: As the curriculum builds to a close the student should be increasingly able and willing to identify the ways in which he can take more responsibility for his own growth. This task gives both student and teacher the opportunity to evaluate the student's abilities to give practical application to the values and concepts studied in the curriculum.

Lesson Thirteen:

Given appropriate instructions from the teacher the student will name at least 3 dangers to himself and to others in trying to serve in a way which is beyond his present capacity.

RATIONALE: The ability to take a realistic and positive (non-judgmental and growth-promoting) view of one's strengths and weaknesses is vital to self-directed growth. This kind of task helps to bring closure to the curriculum by enabling the student to identify some of the realistic parameters within which his goals of self-development (see Lesson 7 - Ideal Model) can be achieved.

Given appropriate instructions from the teacher the student will name at least three possible advantages to himself and to others in trying to serve in a way which is within his present capacity.

RATIONALE: This kind of task enables the student to draw together the paradox of self-acceptance and growth. It does so by giving him an opportunity to outline a grounded and positive view of his own abilities to live at the creative interface between his own growth and that of the social environment in which he lives.

C. CONTENT

1. SCOPE OF CONTENT

The slide-tape presentation "The Path" introduces the organizing concept which is amplified by the developmental sequencing of 13 lesson plans.

The concept of man's search for his own identity and meaningful ways to express it in the world. The concept is treated on the abstract level as a goal of human development as pursued in many religions, mythologies, sacred rites, literary works, and biographies throughout history. It is also treated as a personal goal of many students who are searching for a sense of meaning and purpose in their own lives.

One way of helping students see self-identity and authentic self-expression as realistic and practical goals in their own lives is to introduce the concept of values related to self-directed growth. The Curriculum focuses on several of these values. It is designed to complement cognitive understanding of certain values with suggested techniques for understanding the roles that each value can play in the evolving context of the student's own life.

The following criteria were used in considering how to best communicate the content in a way which would elicit the most reflective and personally meaningful action on the part of the student:

- a) that the organizing theme be treated in a way which would help the student, as much as possible, to 'ground' the abstract, organizing concept in his own experience. With this foundation subsequent units or courses could be designed to give more concentrated focus to related issues in philosophy, ethics, religion, literature, social studies, etc;
- b) that the theme be treated through the orderly and cumulative development of identifiable key concepts: Values, Self-Identity, and Self-Direction.

2. ORGANIZATION OF CONTENT

Given the criteria mentioned above the content was organized in a way which would encourage inductive thinking on the part of the

student. In other words, the most concrete and simple concepts and data form the basis of the treatment of the first Key Concept 'Values'.

Values are introduced as already existing, but often unconscious elements in the students's thought and behaviour. At a higher level of abstraction values are reintroduced into the curriculum during the treatment of the third Key Concept 'Self-Direction'. At that level they are treated not only as determinants of the student's own sense of meaning and purpose in life, but also as concepts which have been the focus of myths, parables, and personal and social development throughout history. Students at this stage of the curriculum are guided towards consideration not only of their personal development but consideration of their relations with and commitments to their society. This organization helps to give a balanced perspective to both aspects of this over-reaching theme of the curriculum: the development of a stronger and clearer set of values and the development of a concern to express those values in a way which can help others.

The Key Concept which bridges those of Values and Self-Direction is that of 'Self-Identity'. "The Path" introduces the concept of a hypothesized Self or center of identity (and conscience) which can become the source of his personal sense of meaning and of his unique contribution to the world. The theme is picked up again in more detail in the second unit where first it is put into the context of other concepts of self-identity and then it is treated specifically in more depth (Lesson 5). Building on the material of the first five lessons the curriculum moves into a phase of helping students apply the concepts to their own development. The last two lessons in Unit II (6-7) and the first lesson in Unit III (8) focus on

student. In other words, the most concrete and simple concepts and data form the basis of the treatment of the first Key Concept 'Values'.

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helping the student begin to interrelate and practice these concepts within the context of their own life and goals. At this stage, the first part of the slide-presentation is reintroduced into the curriculum to help interrelate these concepts and build inductively towards higher level thinking and feeling in the third unit of the curriculum.

The last unit is organized to help students examine some values in more depth. This examination is directed to 1) consideration of the ways in which each value is or is not playing a significant role in the student's life, 2) to consideration of the ways in which each value might be perceived as representing a common or archetypal phase in the process of growth towards self-realization, 3) how it might be built into the behaviour and character of the student, 4) how expression of each value could contribute to a clearer and stronger sense of self-identity, 5) how the value has been viewed and treated by others, and 6) the importance of that value for social as well as personal development. The final lesson (13: Paradoxes) makes a focused effort to draw together the three key concepts and relate them to the higher level thinking/feeling processes involved in actually applying them to one's growth. It acknowledges two of the apparent and frequently encountered paradoxes related to growth. It builds on the exercises and knowledge accumulated to help students leave the course with more understanding of how to work with these paradoxes in the context of their own lives.

D. SELECTION AND ORGANIZATION OF LEARNING ACTIVITIES

1. SELECTION OF LEARNING ACTIVITIES

The type and sequencing of learning activities plays an especially crucial role in helping students meet those objectives which do not fall under the category of 'knowledge' or 'content'. Interaction with the thinking skills as well as the attitudes and feelings generated in the process of concept development and concept attainment are made possible by the planning of appropriate learning activities; these were selected and designed on the basis of four criteria:

1. That they facilitate a balance of depth and breadth of contact with the concepts reviewed in the curriculum. In other words, the student should not only understand the larger context or perspective within which the particular content is being reviewed (breadth) but he should also be sufficiently versed in the mental processes that enable application of that knowledge, skill or attitude to other contexts and problems (depth);

2. That they provide for multi-modal learning. There should be sufficient latitude and flexibility in the type of learning activities provided in each lesson that student and/or teacher can choose the most appropriate mode of learning given the different abilities and interests represented in the class;

3. That they serve multiple objectives. As much as possible each learning activity should represent both cognitive and affective modes of learning. Students should be given the opportunity to become sensitive to the feelings and values associated with the

development and attainment of the concepts under study. They should also learn to identify, generalize and evaluate the concepts under study; and

4. They they provide the student with as many opportunities as possible to engage in 'active learning'. This concept is defined by

Taba as:

Learning experiences...in which a variety of active mental processes are imbedded in the very act of acquiring knowledge; experiences which stimulate students to generalize instead of absorbing generalization; to plan in place of following ready-made plans; to abstract instead of absorbing abstractions. ⁶⁷

The principle has been restated under the terms 'learning by discovery' (Bruner)⁶⁸, 'transactional experience' (Dewey)⁶⁹, and 'inquiry learning' (Suchman).⁷⁰

2. SEQUENCE OF LEARNING ACTIVITIES

The learning activities in each lesson follow the same gross sequence: opener, development and conclusion.

The OPENER includes those activities which prepare the student and teacher for the type of approach to the organizing concept which is being developed in the lesson. The opener can serve several functions: it can;

1. Provide diagnostic evidence for the teacher, such as what concepts students can handle; the nature of their previous understandings and experience, the needs and gaps in the experience of both the group and of the individuals, and assess the attitudes of the students;
2. relate the experiences of the students to the topic of the unit;
3. provide a transition from one main idea to the next;
4. provide an opportunity to practice the skills of concept development as a preparation for the development of generalizations as well as an end in itself, and;

5. provide an opportunity to hypothesize.⁷¹

The DEVELOPMENT section is the major portion of each lesson.

It consists of activities that are designed to provide the needed factual information (in many cases these are provided in Information Blocks for the Teacher). It focuses on specific aspects of the organizing concept and eliciting of personal experience and feelings which can help students relate the concepts to their own lives. The activities are organized along a continuum which progresses inductively from fact to concept to generalization. In those instances where the initial generation and organization of data is based on personal experience of learning activities are designed to facilitate the next step. That is movement towards what Dewey called 'the progressive development of what is already experienced into a fuller and richer and also a more organized form, a form that gradually approximates that in which the subject matter is presented to the skilled, mature person'.⁷² As much as possible, the learning activities are sequenced so that there is a rhythmed balance between the intake of new information and exercises designed to help the student reflect in some depth on the content learned or the hypotheses generated. Enrichment activities are provided for those students who want to work in more depth or at a higher level of abstraction.

The CONCLUSION or final section of each lesson and unit is designed to help the student make generalizations and apply the concept(s) dealt with. It serves to help students abstract from data (based on their own and others' experience) those common characteristics which form the underlying logic of the main idea. The conclusion also provides suggestions as to ways in which the concepts might be further applied to

the personal and social contexts within which the student lives.

This type of sequence helps not only to encourage a sense of personal and social responsibility but it also provides for transfer of learning to other real-life situations.

E. FOOTNOTES FOR CHAPTER VI

56. The curriculum design is based on the format provided by Hilda Taba in her book, CURRICULUM DEVELOPMENT, THEORY AND PRACTICE. (New York, Harcourt, Brace & World Inc. 1962)
57. D. Krathwohl, B. Bloom & B.B. Masja, TAXONOMY OF EDUCATIONAL GOALS. Handbook II. Affective Domain. (New York: David McKay Co. Inc. 1971)
58. ibid p. 154
59. ibid p. 154
60. ibid p. 165
61. ibid p. 186
62. ibid p. 193
63. ibid p. 187
64. ibid p. 178
65. Fred Rosenzweig. op cit
66. Jerome Bruner. THE PROCESS OF EDUCATION. (New York: Vintage 1963) pp. 12-13.
67. Hilda Taba. op cit p. 280
68. Jerome Bruner. op cit
69. John Dewey. EDUCATION AND EXPERIENCE. (New York: MacMillan Co. 1938)
70. J.R. Suchman. INQUIRY DEVELOPMENT PROGRAM IN PHYSICAL SCIENCE. (Chicago, Science Associates, (1966)
71. Hilda Taba. A TEACHER'S HANDBOOK TO ELEMENTARY SOCIAL STUDIES: AN INDUCTIVE APPROACH (2d. ed. , Reading, Mass: Addison-Wesley Publication Co. 1971) p. 53
72. John Dewey. op cit pp. 87-88.

VALUES RELATED TO SELF-DIRECTED GROWTH

Note: Key and Organizing Concepts and Contributing Ideas have been included at the top of each page in Lessons One and Two only. This is to help the teacher get into the habit of seeing the learning activities in terms of the concepts they represent.

Unit I.

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

Lesson One:

Organizing Idea: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Lesson Two:

Organizing Concept: PERSONAL VALUES. Each person's life reflects a unique set of values.

Lesson Three:

Organizing Concept: IDEAL VALUES. An Ideal Value is a standard of perfection.

Contributing Ideas: 1. Ideal values are not static, they continue to evolve as new and better standards are set on the basis of practical experience in working towards that ideal.

2. Virtues could be defined as those characteristics of human potential which are ideal standards for healthy growth.

Unit II.

KEY CONCEPT AND MAIN IDEA: SELF-IDENTITY. The degree to which a person experiences a sound sense of identity is usually related to his capacity to make authentic choices.

Lesson Four:

Organizing Concept: SOURCE OF SELF-IDENTITY. There are different concepts of man's true source of self-identity.

Lesson Five:

Organizing Concept: SELF-REALIZATION. The belief that there are ways to evoke a deep centre of selfhood which lies beyond the outward manifestations of the personality is a common feature of many of the great religions of the world as well as some emerging psychologies.

Lesson Six:

Organizing Concept: SELF-DEVELOPMENT. There are different ways of strengthening and expressing one's sense of self-identity.

Contributing Idea:

A person's daily life provides many opportunities for self-development.

Lesson Seven:

Organizing Concept: ASPIRATION. A sound sense of identity frequently can be promoted by choosing to work towards positive and realistic ideals.

Contributing Idea:

Many people have found their self-identity by striving to serve ideals or ultimate values.

Unit III.

KEY CONCEPT AND MAIN IDEA: SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

Lesson Eight:

Organizing Concept: WILL. The will has been described as the directing agent of the self.

Contributing Idea:

1. Healthy utilization of the will implies certain attitudes including energy, initiative, concentration, decisiveness, persistence and organization.
2. There are various stages in the act of will including those of goal-setting, deliberating, deciding, affirming, planning and executing the decision.
3. There are different levels of the will including personal will, social or altruistic (goodwill) will, transpersonal will or the will to meaning and some propose the existence of a cosmic or universal will.

Lesson Nine:

Organizing Concept:

HONESTY. Self-directed growth implies the ability to identify patterns and ideals which are based on unexamined conditioned attitudes.

Contributing Idea:

1. Self-directed growth implies the willingness to share genuine, constructive opinions and questions with others.

Lesson Ten:

Organizing Concept:

COURAGE. Self-directed growth implies the ability to identify and work with the fears and prejudices which represent challenges to one's ability to grow.

Contributing Idea:

1. This theme has been expressed in many mythologies and religions and can be generally termed the theme of 'Temptation' or 'The Inner Battle'.

Lesson Eleven:

Organizing Concept:

OPENNESS. Self-directed growth implies a receptivity to appropriate forms and directions of development.

Contributing Idea:

1. This aspect of growth often includes releasing oneself from those patterns and attitudes which are preventing further development.

2. This aspect of growth has been expressed in many mythologies, religions, and cultures and could generally be termed the 'death-rebirth' theme.

Lesson Twelve:

Organizing Concept:

INTERRELATEDNESS. Self-directed growth implies an understanding that one's growth and the growth of the whole are interdependent and mutually reinforcing.

Lesson Thirteen:

Organizing Concept:

PARADOXES RELATED TO SELF-DIRECTION. There are several sets of complementary opposite concepts which are encompassed by the key concept 'Self-Direction'. These include -

1. self-acceptance and growth
2. self-realization as a process and self-realization as a goal.

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The Values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

You could open the class by summarizing in your own words the goals and content of the course as summarized in the introduction.

Introducing the slide-tape presentation, 'Self-Direction: Finding One's Own Path': explain to the students that this presentation represents one general approach to the concerns and ideas which will be dealt with in the course. The purpose is to raise the question in a way which invites discussion of alternate viewpoints and personal experience with each of the concepts presented. (See Introduction for a more complete description of the presentation) The slide presentation is 22 minutes long. The objectives are:

1. To introduce the key concepts on which the curriculum is based.
2. To facilitate openness and willingness to share personal experience.
3. To facilitate a sense of personal involvement and interest in the topic.

LEARNING ACTIVITIES

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The Values and Ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in an unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

Ask the students to have on hand some paper and pencil as they will be given some time right after the programme to write down their thoughts and questions.

Before the discussion you could give the students approximately ten minutes to record any ideas, questions, comments or visual representations (drawings, symbols) of an idea or theme which they found interesting.

RECALL. Students could name any of the following. Use your own judgment in deciding whether or not the other values which students might mention were represented in the slide show:

aspiration courage self-acceptance openness
service honesty objectivity growth renewal

LEARNING ACTIVITIES

OPENER

1. VIEWING OF THE SLIDE-TAPE PRESENTATION.
'Self-Direction: Finding One's Own Path'
22 minutes

2. DISCUSSION.

QUESTIONING STRATEGIES:

- What are the values and ideals which were expressed in the presentation?
- Do you hold any of these values yourself? Which ones?
- Do you disagree with any of these? If so, why do you disagree?

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

EXPLORING FEELINGS

INFERRING GENERALIZING

INTRODUCTION TO OVERALL GENERALIZATION UPON WHICH THE CURRICULUM IS BUILT. This is a general introduction and is to serve the purpose of opening up the topic. You could write down or record some of the comments and at the end of the curriculum you could play these back for the students. NB These quotations should be used to stimulate logical thinking. Students should be encouraged to arrive at their own generalizations based on logical thinking skills of 1) detecting assumptions 2) evaluating the validity of conclusions and

LEARNING ACTIVITIES

DEVELOPMENT

- 1). Do these values hold true in all cases? For example, is honesty always the best policy?
- 2). What values sometimes have to override that of honesty?
- 3). Do you have any examples from your own life which would help clarify the discussion?

3. DISCUSSION. 'Self-Development'

You could write the quotations on the blackboard, pass out copies of them or ask students to write them down in their notebooks.

'Perhaps the most profound drive of man is to discover the meaning and purpose of his own life'. Quotation from the introduction of the slide show.

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

3) assessing evidence.

LEARNING ACTIVITIES

'The whole life of the individual is nothing but the process of giving birth to himself.'
Erich Fromm

QUESTIONING STRATEGIES:

- a). Do you believe that the first quote is true? If you don't think it is true or if you are not sure, what other drive do you think is more basic to man?
- b). What reasons and experiences form the basis of your opinion?
- c). To what extent do you think that 'culture' (including art, literature, religion, the study of history) is a function of this drive (to discover the meaning and purpose of one's own life)?
- d). What does 'giving birth to oneself' mean?
- e). Do you know personally, or have you heard or read about people who you believe have found and expressed the meaning and purpose of their own lives? What have they said about their lives or what behaviour indicates to you that they have found true meaning in life?

RELATING CONCEPTS TO PERSONAL EXPERIENCE.

This could be used as an enrichment question if you feel that it is too advanced for most members of the class.

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

CONCEPT DEVELOPMENT

Each should record his own answers as these will differ.

CONCEPT ATTAINMENT

RELATING CONCEPTS TO PERSONAL EXPERIENCE

Some students may want to pursue examination of the lives of persons who have found and expressed the meaning and purpose of their own lives. You could suggest that reading one or two of these books will help them to interact with the course content more meaningfully.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- What ideals or values do they hold?
- Are there any ideals or values which they seem to hold in common? (e.g. aspiration, honesty, or courage)
- How would you label the different groups of ideals or values?
- Choose any one of the values or group of values and give examples of how different persons you admire have expressed the value (or group of values) in their own unique way.
- How have any of you begun to find meaning and purpose in your own life?
- In what ways are you expressing this in the world?

SUGGESTED BIBLIOGRAPHY

PROPHET IN THE WILDERNESS. The Story of Albert Schweitzer. Hermann Hagedorn.
THE SOUL OF THE INDIAN. Charles A. Eastman
IN THE PATH OF MAHATMA GANDHI. George Catlin

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

A LIFE OF ONE'S OWN. Joanna Field
VERSIONS OF THE SELF. Studies in English
Autobiography From John Bunyan to John S. Mill
DIARIES OF ANAIS NIN.
BLACK ELK SPEAKS. John Hiehart
SIDDHARTHA. Hermann Hesse
A SEPARATE REALITY. Carlos Casteneda
THE TRUE BELIEVER. Eric Hoffer
THE MIRACLE WORKER. William Gibson
WHERE I STAND. A Life of Martin Luther.
Roland Bainton
SOUL ON ICE. Eldridge Cleaver
THE FOUR GATED CITY. Doris Lessing
THE LIFE OF SIR THOMAS MORE. William Roper
MY EXPERIMENTS WITH TRUTH. Mohandas Gandhi
NOTES TO MYSELF. Hugh Prather
THE LIFE OF ST. FRANCIS OF ASSISI. P. Sabatier
YOGANANDA: AUTOBIOGRAPHY OF A YOGI.
P. Yogananda

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: **VALUES.** The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

EVALUATION. This exercise will help them and you clarify and evaluate the extent to which students are able to understand and apply the organizing concept and related ideas.

This kind of exercise can help identify, at least on a preliminary basis, what they feel constitute the characteristics of self-realized persons.

This material should be kept and will be dealt with in Lesson 7.

You could suggest that students might want to go out by themselves or in small groups to interview people who they feel may have found the meaning and purpose of their lives. These could be friends, clergy, political figures, artists, writers, etc. Other students might prefer to do some background reading. You could give them the bibliography on p. 144. They may also have their own suggestions, these may be added to the bibliography.

These lists are to be kept by the students. They will be used as part of the enrichment exercise #1 at the end of Lesson Two. They will also be used in Lesson Seven.

LEARNING ACTIVITIES

4. EVALUATION.

a). List two or three of the people you would choose to interview.

b). Name at least two reasons (criteria) for choosing each of these persons. Can you find any criteria which you have used more than once? What are they?

c). Why or why not do you think it would be useful to interview people who feel that the desire to express one's true identity is either impossible, dangerous, or a waste of time?

d). List five questions you would ask each of your interviewees.

HOMEWORK

1. Begin reading of biographies, autobiographies.

2. Write out five to ten values which you feel would reflect the most meaningful life you can think of.

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Some examples of values which they might choose are:

POWER	(strength, drive)
PLEASURE	(leisure, enjoyment)
SECURITY	(support, care)
ACTION	(excitement, stimulation)
CONTENTMENT	(inner peace, harmony)
SUCCESS	(accomplishment)
COMFORT	(prosperity, support)
EQUALITY	(justice)
LOVE	(intimacy)
RESPECT	(of others; of oneself)
FRIENDSHIP	(companionship)
BEAUTY	(appreciation, wonder)
CHALLENGE	(effort, stimulation)

UNIT I. Lesson One

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING IDEA: The search to find meaning and purpose in life can be expressed in a unique way by each person.

Contributing Idea: A value could be defined as that which gives meaning and purpose within a given context.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

CREATIVITY	(imagination, inspiration)
DEVOTION	(reverence, faith)
UNDERSTANDING	(truth, wisdom)
FREEDOM	(independence)

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

INFORMATION

The purpose of this discussion is to identify the main aspects of man's capacity (and need) to evaluate. The discussion could be opened by asking students to think of a situation in which they had to make a value judgment. Some aspects of that process include:

- a). Man's capacity for self-awareness; to know that he knows, to care that he knows, to want to know.
- b). Man's capacity to interpret and develop standards by which judgment can take place... as right, wrong; good, bad; beautiful, ugly; healthy, unhealthy; childish, mature.
- c). Man's capacity to consciously influence his (and others' future by taking action based on evaluation. Man can use standards, values, to decide upon and take steps in a certain direction of growth.

LEARNING ACTIVITIES

1. DISCUSSION 'Human Capacities which make the process of valuing possible'.

QUESTIONING STRATEGIES:

- a). Think of a specific instance in which you made what you considered to be an important "value judgment". What conditions or capacities within yourself made it possible to go through the mental processes which were part of your value judgment.
- b). What are the different kinds of standards that are used in making judgments?

SUGGESTED READINGS:

VALUES AND HUMANITY. E. Drews and L. Lipson
(Introduction)

THE PSYCHOLOGY OF CONSCIOUSNESS. Robert Ornstein
ch. 1 - 4

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

OVERALL OBJECTIVES OF THE EXERCISE

1. To help students use critical thinking skills necessary to recognize, summarize and evaluate value-influences. These are: detecting assumptions, evaluating the validity of conclusions and assessing evidence.
2. To help students recognize that values are interpreted in a unique way by each individual.

LEARNING ACTIVITIES

MAN'S SEARCH FOR MEANING. Viktor Frankl

REALMS OF MEANING. Philip Phenix Part One.

NEW KNOWLEDGE IN HUMAN VALUES. Ed. Abraham Maslow

- 'The Science of Value' Robert Hartman

- 'Human Values in a Changing World'

L. von Bertalanffy

- 'Value, Psychology and Human Existence'

Erich Fromm

2. EXERCISE ON IDENTIFYING VALUES Part One..

'Identifying the value influences of others'

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

Contributing Ideas:

1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
2. Each person exercises those capacities in his own way.

LEARNING ACTIVITIES

NOTES TO THE TEACHER

PART ONE: Identifying the Value Influences of Others.
CONTENT

Listing of the values which each participant feels are being encouraged a) by the society in which they live and b) by the school, college, educational institution through which they are taking this course. Each of these values will be stated in the form of single words and a clarifying sentence. The values which are experienced as negative influences will, in addition, be countered with opposite positive statements, to form 'seed thoughts'.

RATIONALE

The fact that we have the potential for self-awareness and self-direction does not necessarily mean that we exercise it. This is a potent issue among adolescents who often show their dependency on the values and opinions of others either by facile adoption or blind rejection of them. In either case the power is to a large extent experienced as belonging to someone else.

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: **VALUES.** The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: **PERSONAL VALUES.** Each person's life reflects a unique set of values.

Contributing Ideas: 1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.

2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

The function of this part of the exercise is to develop critical thinking skills in isolating and describing perceived value influences. This represents a first step in working towards free and conscious choice of those values to which the individual wants, at least temporarily, to commit himself.

OBJECTIVES

(see overall objectives stated above)

Upon completion of Part A of the exercise 'Identifying Values', participants will be able to identify a) at least five values which they feel are encouraged by the society they live in, and b) at least five values which they feel are encouraged by the school/college/educational institution through which this course is being given. They will be able to better understand that each person perceives values in his own unique way.

PROCEDURE

Ask students to turn a blank sheet of paper on its side and divide the page into four columns by drawing three

LEARNING ACTIVITIES

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his own way.

NOTES TO THE TEACHER

lines down the page. Ask them to mark the tops of the columns as follows: Columns 'a' and 'b' should be marked 'society's values' and columns 'c' and 'd' should be marked 'school's values'. Ask each student to list under column 'a' the values he or she feels are being encouraged by the society in which he lives. Ask each student to list under column 'c' the values which he or she feels are being encouraged by the school or educational institution through which this course is being given. Each of these values should be expressed both in the form of single words and in the form of self-referring, clarifying statements. For example the clarifying statement for 'dependency' could be 'Everyone has to like me'. The clarifying statement for 'self-confidence' could be 'I am capable of doing my best in any situation'.

After this part of the exercise students could be asked to mark each of the values according to the following code:

mark a 'p' next to those values which are experienced as positive influences on his life;

LEARNING ACTIVITIES

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

Contributing Ideas: 1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.

2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

mark an 'N' next to those values which are experienced as negative influences on his life; and mark an 'I' next to those values which are experienced as indifferent or of no perceivable influence on his life.

After this stage has been completed the students should be asked to counter each of the values which were experienced as negative with an opposite positive statement, or 'seed thought'. These should be marked in column 'b' if they refer to social values and in column 'd' if they refer to school values. An example: If dependency is experienced as a negative value they could write down something like 'My worth is not dependent on what people think of me'. These seed thoughts are to be kept by students as they will be used in lesson seven.

FOLLOW-UP CONCEPT ATTAINMENT

Objective: Understanding of contributing idea # 2
'Each person exercises his capacities for valuing in his or her own way'

LEARNING ACTIVITIES

UNIT I: Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

Contributing Ideas:

1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

Draw two columns on the board. Choose either social or school values and ask students to say what values they felt are being encouraged. Ask each person to read out the clarifying sentence as well. After a representative sample has been read out, ask them the questions listed opposite.

ANALYSIS OF DATA

Some students might prefer to read and interpret

LEARNING ACTIVITIES

QUESTIONS RELATED TO INDIVIDUAL DIFFERENCES IN VALUING

1. To what extent is there agreement on the values you feel are being encouraged by the society/school in 2. To what do you attribute the discrepancies in values attributed to an institution which plays a part in each of your lives?
3. What values are listed by more than one person? Are the clarifying sentences the same? If not, to what can you attribute the differences (apart from 'semantics')?

ALTERNATE EXERCISE

UNIT I. Lesson Two.

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideas which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

rather than interpret directly from their own experience. Ask those students to read from any of the paired suggestions and work with the suggested questions.

CONCEPT FORMATION

Interpretation.

Comparing and Contrasting

LEARNING ACTIVITIES

Suggested paired readings:

a) articles by Norman Mailer and William Buckley

b) THE VIRTUE OF SELFISHNESS. Ayn Rand
and

THE GREENING OF AMERICA. Charles Reich

c) CATCHER IN THE RYE. J.D. Salinger

and

THE TRUE BELIEVER. Eric Hoffer

QUESTIONING STRATEGIES:

- a). What values do each of these people say are being encouraged by society? Show by specific example from the books and readings.
- b). In what ways do they agree or disagree about the kinds of values which are being encouraged by society?

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas: 1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

Exploring feelings, personal opinion.

CONCEPT ATTAINMENT

EXERCISE ON IDENTIFYING VALUES. Part Two
CONTENT

Listing of the ten things they like to do the most.
Identifying the value(s) associated with each activity.

RATIONALE

This part of the exercise is designed to complement the first part in two ways:

1. Part I allows students to apply critical thinking and evaluation skills to abstract notions of 'society' and 'school'; Part II allows students to apply these same skills to their own lives.
2. Part I allows students to identify the perceived value influences of others; Part II allows students

LEARNING ACTIVITIES

- c). Do you agree with the values they chose, and the ways in which the values were interpreted? Why or why not?
- d). To what do you attribute the discrepancies in interpretation by these authors?

EXERCISE ON IDENTIFYING VALUES. Part Two
'Identifying Personal Values'

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

to identify value influences which are self-generated.

Many students feel repressed by the degree to which they believe society, the school, their families and friends impress values on them. This is often experienced as a sense of frustration, of not being able to do the things which give them the most satisfaction, of an apparent lack of control over their own lives. One positive step towards helping them to counter any such feelings is the identification of what activities DO give them the most satisfaction. The next step is to look at what values these activities reflect. It is important for them to realize that the things they like to do reflect a system of values which they can call their own. On the basis of this kind of information they can realize that they are already engaged in making value decisions although many of these might still be unconscious. It can also help them to become more aware of some personally meaningful values so that they are in a more realistic position to defend,

LEARNING ACTIVITIES

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

Contributing Ideas: 1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.

2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

when necessary, and to live by the values which give their own life the most meaning and joy.

OBJECTIVES

Upon completion of the exercise 'Identifying Personal Values' participants will:

1. Identify ten activities which they most like to do.
2. Identify a value(s) associated with each activity.
3. Understand that the things they like to do express values which are consciously or unconsciously being chosen by the individual.

PROCEDURE

Ask students to draw a line down the centre of a blank sheet of paper. Down the left hand column they list and number the ten activities they most like to do. These need not be listed in order of priority and they do not necessarily have to be 'big' things. For some people cleaning one's room or sitting under a favourite tree are very satisfying activities. These things need not imply physical movement either.

LEARNING ACTIVITIES

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

When the lists are completed the class is ready to move on to the next part of the exercise. Ask them to identify what values they associate with each of the activities. These should be listed next to the corresponding activity and in the column on the right.

CONCEPT DEVELOPMENT:
listing, grouping

Inferring, Generalizing

Evaluating

LEARNING ACTIVITIES

After the students have completed the above ask them the following questions:

1. What value(s) seem to be most prevalent in the things you like to do?
2. Is it possible to make any generalizations about the values expressed by the things you like to do? What are they?
3. Is it possible to make any generalizations about the values expressed by the class as a group? What are they? What does the range of values imply about the nature of the group?
4. Are there any values which they might have thought would be more important to their lives but which were not expressed in relationship to the list of things they like to do?

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:**
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

You could look for answers which incorporate the contributing ideas (listed above) and which draw inferences from them. Some students might extend the implications of this human capacity to generalizations about the nature and function of values to society, to personal development, and interpersonal communication.

Analyzing Values

Applying concepts to personal experience

LEARNING ACTIVITIES

EVALUATION

Write an essay on the topic: 'Why does each person's life reflect a unique set of values?'

ENRICHMENT EXERCISES

1. Using the list of values which they feel would reflect the most meaningful life they can presently think of (from Homework. Lesson 1.) ask them to see which of these values are actually expressed in the things they most like to do.

a). What conclusions could they draw about the extent to which these ideal values are really important to their lives. If they are not reflected

UNIT I. Lesson Two

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: PERSONAL VALUES. Each person's life reflects a unique set of values.

- Contributing Ideas:
1. Man has a unique capacity to value because of his ability to be self-aware and to aspire to develop and communicate with others.
 2. Each person exercises those capacities in his or her own way.

NOTES TO THE TEACHER

-Analyzing Values
Applying concepts to personal experience

Analyzing values.
(encourage them to refer to examples from biographies, literature, history, their own lives)

LEARNING ACTIVITIES

in the things they most like to do, how else might/are they expressed?

b). How often do they actually DO the things they like most to do? When did they last do each activity? What does this express about the value priorities being expressed in their lives?

2. Each day for a week make a list of the value which was being expressed during each hour of every day.

a). What conclusions could you draw about the values your life is actually expressing?

b). What values would you like to express more often? What activities might help you to understand and express these values more?

3. Write an essay on the topic: 'Dependency on the values of others is deepened when one is not sure of one's own values'.

UNIT I. Lesson Three

KEY CONCEPT AND MAIN IDEA: VALUES. The values and ideals which a person holds consciously or unconsciously help to determine the direction which he will give to his life.

ORGANIZING CONCEPT: IDEAL VALUES. An ideal value is a standard of perfection.

Contributing Ideas: 1. Ideal Values are not static, they continue to evolve as new and better standards are set on the basis of practical experience in working towards that ideal value.*
2. Virtues could be defined as those characteristics of human potential which are ideal standards for healthy growth.

NOTES TO THE TEACHER

Ask students to look over the list Ideal Values which they drew up as a homework assignment after Lesson One.

CONCEPT DEVELOPMENT

Ask each student to choose two of his Ideal Values. They could take out two sheets of paper and head each sheet with the name of the value. Those who wish to could choose a partner to work with. Those who wish to work alone could consider the questions and write down their ideas.

*(For example, Ideas which were radical in one era sometimes become acceptable as norms in the following era.)

LEARNING ACTIVITIES

OPENER

- Could anyone define an Ideal Value? What kinds of things were you thinking of when you made the list of Ideal Values which might contribute to a meaningful life for you?

DEVELOPMENT

1. Exercise. 'Values Grow as We Grow'

UNIT 1. Lesson Three

NOTES TO THE TEACHER

Building Ideas From Personal Experience

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

a). What did each value mean to you when you were five years old? When you were ten years old? When you were fifteen years old? What does it mean to you now?

CONSIDER THE VALUES AT EACH AGE IN THE LIGHT OF THE FOLLOWING:

1. What did I understand by that value at that age? How would I have described it to someone if I had been asked to?
2. What were the most memorable behaviors which I think were based on my understanding of that value during that age?
3. On what authority did/do I evaluate my actions related to that value? (i.e. parents, society, friends, religious ideals, myself, other?)
- b). How do you imagine a wise person or 'sage' might answer each of these questions in the abstract? (i.e. not referring to an understanding based on an age level.)

SUGGESTED READINGS.

Books, articles by:

Lawrence Kohlberg

Jean Piaget

Erik Erikson

Benjamin Spock

Formulating hypotheses (higher level thinking)

UNIT I. Lesson Three

NOTES TO THE TEACHER

Some students who have read one of the biographies or autobiographies listed at the end of Lesson One may prefer to use them as the material upon which they draw for working with these ideas and questions.

Interpretation
Empathy

CONCEPT ATTAINMENT (Contributing Idea #1)
Interdisciplinary learning.

LEARNING ACTIVITIES

1. (Alternate Exercise) 'Values as we Grow'

Choose one value which seems to have been especially important to the person whom you have chosen to study.

- 1) What did he (or she) say about his understanding and behavior based on that value when he was a child, an adolescent, a young adult, middle age and old age? If there are no direct statements related to these questions, what do you think his understanding was, based on your readings about his life?
- 2) If you can imagine yourself as him/her at those ages, how would you have described the value to someone if asked to?
- 3) What were some of the most memorable behaviors which were based on that value? (at each phase of life)
4. On what authority did he/she evaluate his actions related to that value? (at each phase of life)

2. DISCUSSION TOPIC

'What happens when an ideal becomes static?' This could be related to themes and periods in history (of politics, religion, art, literature, culture, science). See examples later in lesson; contained in the Information Block for the Teacher.

UNIT I. Lesson Three

NOTES TO THE TEACHER

Write these quotations on the board, pass out copies of them or have students write them down in their notebooks. If you feel that this discussion is too advanced for most of your students you could use it as an enrichment exercise.

Definition of terms.

This part of the class is to gather data. No judgment should be made as to which quote is more 'correct', than the others. The students could 'vote' on which they feel is the most true. These judgments could be recorded for use in helping the evaluation at the end of the lesson.

LEARNING ACTIVITIES

3. DISCUSSION TOPIC

'The Relevance of Ideal Values and Virtues to Personal Growth'

It is of the essence of ideals that they should be unattainable. They define not what men possess but what they seek.

Ralph Barton Perry

Ethics is the activity of man directed to secure the inner perfection of his own personality.

Albert Schweitzer

Virtue... is human essentialness that has been achieved through one's own exertions.

Ladislav Boros

QUESTIONING STRATEGIES:

- a). How would you define the term 'virtue'?
- b). Which of these quotations comes closest to your understanding of the term? Why is it the closest?

UNIT I. Lesson Three

NOTES TO THE TEACHER

LEARNING ACTIVITIES.

INFORMATION BLOCK FOR THE TEACHER: 'Definition of Virtue'

Many students will pick up on some of the very common misconceptions about the term 'virtue' and these should be discussed openly. Before looking at their own conceptions of the term it would help to focus the discussion on a definition of virtue. If no one in the class know the correct meaning you can tell them it comes from the Latin word 'virtus' which means strength, power. The Indoeuropean root word is 'vix' meaning energy. Thomas Aquinas, a medieval theologian, did a vast study on the nature and types of virtues and defined virtue as 'the perfection of a power'. The virtues are ideals of spiritual perfection. They have been used to represent the different modes of true understanding and authentic moral behaviour which are assumed to be potentials for each one of us. Plato called them 'dispositions of character'. In his interpretation, they lie latent within us and in a sense they exist independently of our comprehension or manifestation of them. The purpose of many spiritual disciplines and many of the emerging psychologies is to outline various techniques that will help the individual understand and develop these aspects of his potential. Virtues could also be defined as those character qualities which bring about growth or psychological integration.

Information.

You could summarize the information block above and ask students whether their interpretation of the term was different from the definitions outlines above. These definitions suggest that virtues are aspects, ideals of the human growth potential. There have been other interpretations which do not make these same implications.

(see Information Block on the next page)

SUGGESTED READINGS:

St. Thomas Aquinas TREATISE ON THE VIRTUES
A.R. Vidler TRADITIONAL VIRTUES REASSESSED
E. Drews and L. Lipson VALUES AND HUMANITY
A. Maslow RELIGION, VALUES, AND PEAK EXPERIENCES
P. Tillich MORALITY AND BEYOND
E. Fromm YOU SHALL BE AS GODS
A. Watts BEYOND THEOLOGY
THE BIBLE

UNIT I. Lesson Three

NOTES TO THE TEACHER

INFORMATION BLOCK FOR THE TEACHER: 'Other Conceptions of Virtue'

-It is associated with 'abstinence in the sense of 'woman's virtue' being abstinence from sex. (In this regard you could pose the question of what often happens when there is suppression of drives. This often leads to internal preoccupation with the drives as the stories of many monks, Puritans, and Victorians bear testimony. You could complement this question with the question of whether or not true virtue implies purity of motive as well as action based on understanding of the particular virtue.)

-Virtues are conceived of as a rigid code exterior to oneself which must be followed if spiritual progress is to be achieved.

-The understanding and development of the virtues consists of joyless, ascetic self-analysis.

LEARNING ACTIVITIES

CONCEPT DEVELOPMENT.

Definition of terms.

You could suggest the other conceptions noted in the Information Block. Students may have other conceptions to be added to those listed above.

Empathy

Generalizing.
Forming Hypotheses

THE UPANISHADS

THE KORAN

THE TALMUD

TAO TE CHING

QUESTIONING STRATEGIES:

- What are some other interpretations of the term 'virtue'?
- To what extent do these interpretations promote (or prevent) the growth and freedom of the individual?
- To what extent is it necessary to bear in mind cultural relativity in understanding different uses of the term?
- What is necessary in order for an Ideal Value or Virtue to promote the inner freedom and growth of an individual?

UNIT I. Lesson Three

NOTES TO THE TEACHER

LEARNING ACTIVITIES

4. DISCUSSION: 'Examples of Ideal Values, Virtues'

INFORMATION BLOCK FOR THE TEACHER: 'Examples of Ideal Values, Virtues'

-Benjamin Franklin provides a good example of someone who lived a very 'normal', socially productive and fulfilled life and still devoted a great deal of his time to a disciplined study and self-development of the thirteen virtues which he chose to be of most probable benefit to his own growth. In his AUTOBIOGRAPHY, which he wanted to call the 'ART OF VIRTUE', he has some elaborate charts outlining his daily successes and setbacks in acquiring what he called the 'habitude' of those thirteen virtues. The thirteen virtues he worked with were: temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, tranquillity, chastity, and humility. He apparently added the last on the advice of a friend who found him to be too proud!!

If you asked the students for other examples of virtues some students might think of what are known as the 'Theological Virtues': Faith, Hope and Charity. These were elaborated on by St. Paul in the New Testament. St. Augustine also studied the theological virtues and saw them as the reflection of God manifesting himself in the person. There are also the 'Cardinal Virtues': Justice, Wisdom, Temperance, and Courage. These come from Greek philosophy and Plato, in his REPUBLIC, examined Wisdom as the ultimate virtue of the intellect, Temperance as the ultimate virtue of the emotions or feelings, and Courage as the ultimate virtue of the will. Justice he saw as the integrating and directing virtue which allows each of the functions of the human being to operate in a balanced and appropriate manner. The word 'cardinal' comes from 'cardo' which means 'hinge' and each of these virtues is like a hinge which helps link the various aspects of the human personality and which also links the personality with the other virtues and with the deepest centre of identity within the person.

-The religions and philosophies of the East also contain descriptions of the conditions of mind and the kind of mental development which lead a person to union with his highest Self, or Ultimate Reality. The Buddhist Eightfold Path outlines a graded process of moral evolution. In one school of Buddhism the Paramitas, or six virtues, are ideals of spiritual perfection and they act as guides to those seeking the path to self-realization. They are charity, good behaviour, patience, zeal, thoughtfulness and wisdom.

-The Yoga Sutras of Patanjali express the Hindu approach to self-development through observances (niyamas) including reflection upon the practice of those qualities which promote growth. These include cleanliness,

UNIT I. Lesson Three

INFORMATION BLOCK FOR THE TEACHER. Cont'd.

contentment, self-control, self-study, and attentiveness to God. The Sutras also encourage a person to make conscious efforts to abstain from those qualities and actions which detract from growth. These are the 'yamas' and they include injury, lying, theft, sensuality, and greed.

-The Ten Commandments of the Christian and Judaic traditions contain both abstinences ('Thou shalt not steal') as well as observances ('Thou shalt honour thy father and thy mother'). There is a recognized need to balance attentiveness to the positive, or growth promoting tendencies in man with the elimination of the negative or growth-retarding tendencies. The latter are commonly called the vices and represent those attitudes and actions which separate man from his higher nature, from other men and from is often called 'the ground of being'. As Paul Tillich noted in SHAKING OF THE FOUNDATION 'We are always under the power of that from which we are estranged.' (p.161) It is important to understand our vices so we can begin to counter them with appropriate virtues. Some examples of vices are greed, pride, sloth, envy.

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NOTES TO THE TEACHER

CONCEPT DEVELOPMENT

Gathering information.

You could refer to the information block above in helping them think of examples.

Relating ideas to personal experience.

Listing, grouping.

Application of concepts.

Hypotheses.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- What ultimate values or virtues can you think of? What religion, culture, or person do you associate each one with?
- How do these virtues or ideal values compare with the ones you chose for your own life?
- What degree of commonality is there among these virtues? How would you group them under different headings?
- What are the 'modern day' equivalents of some of these virtues?
- Are there different virtues for different ages/cultures or do you feel that there are some ideal values which are always associated with the human potential?

UNIT I. Lesson Three

NOTES TO THE TEACHER

EVALUATION

You could look for clear definition of terms, sensitivity to the changing interpretations of a value or virtue, and the depth of reflection about the true nature of the value or virtue chosen.

LEARNING ACTIVITIES

EVALUATION

-Write a short story or allegory about the development of a 'virtue' or 'ideal value' as it travelled through time...and into the future.
a). In what ways, if any did it change? b). What generalizations can you make about the nature/function of values to personal development? (those who wish to could add an 'enrichment' dimension by including references to how this virtue or value was influenced or changed as it travelled among different cultures)

ENRICHMENT EXERCISES

1. Write a short essay on the possible implications of one of quotes (see p165) for your own life. What are the assumptions about human nature and the role of ideals in promoting growth? Why or why not do you believe these assumptions are true for you? How might they be translated into actions which can help you to better understand and more authentically express the values you would like your life to express?
2. Make up a kind of 'medieval morality' play and choose a contemporary situation in which to set it.
3. Make up a play about three virtues meeting for the first time. How do they react to each other? How do they understand or misunderstand each other? Do they form 'cliques'? Act out the play for the class.

April II. Lesson Four

KEY CONCEPT AND MAIN IDEA: SELF-IDENTITY. The degree to which a person experiences a sound sense of identity is related to his capacity to make authentic choices.

ORGANIZING CONCEPT: SOURCE OF SELF-IDENTITY. There are different concepts of man's true source of self-identity.

NOTES TO THE TEACHER

You could post the quote for the day on the bulletin board or blackboard. Students should be encouraged to collect quotations, cartoons, newspaper, articles, etc. which relate to the concepts being developed in this course. This could be collected into a class notebook and interested students make copies for themselves.

Generating Data: Listing

Ask students to write down their responses to these questions. You could advise them that there is no need to judge their feelings, thoughts, or sensations; they should try to be objective and non-judgmental in observing and noting the various ways of experiencing a sense of their identity.

Generating data: Listing

Write their responses on the blackboard. Some suggestions are

- the physical environment
- the social environment, ...other people
- the past
- unconscious desires, needs, thoughts

LEARNING ACTIVITIES

QUOTE FOR THE DAY:
"Who in the world am I? Ah! That is the great puzzle!"

Lewis Carroll
ALICE'S ADVENTURES IN WONDERLAND

OPENER

1. What are the different ways you have of experiencing a sense of your own identity?

At this moment:

1. -what are you feeling (emotions)?
2. -what are you thinking?
3. -what are you sensing with your body?

2. What conditions or experiences influence your sense of identity?

UNIT II. Lesson Four

NOTES TO THE TEACHER

- conscious desires, needs, thoughts
- personal choices
- one's real or "ideal" self
- a supreme being or ultimate form of reality
- positive reinforcement: other??

It may be that some students will not believe that some of these are possible influences. The point is not to evaluate, but to list influences which could even hypothetically influence a person's experience of self.

CONCEPT DEVELOPMENT

Growing

(These could be listed on the blackboard)

The students' responses could be listed on the blackboard and ranked according to the number of people listing each influence.

Relating concepts to personal experience

Students should have done some of the suggested reading prior to class. The following exercises assume some prior knowledge of different concepts of self-identity. They are designed to help students relate their readings to some personal experience and preliminary

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- How would you group these influences? What kinds of categories are important when analyzing the influences on one's sense of self-identity?
- Which of these influences do you believe account most for a person's true sense of identity?
- In your opinion, which of these influences provides the greatest source of satisfaction? Which provides the least?

SUGGESTED READINGS.

Section (a) General Readings.

Mousakas, Clark. THE SELF: Explorations in Personal Growth.

UNIT II. Lesson Four

NOTES TO THE TEACHER

exploration of the organizing ideas related to the key concept of self-identity. It is suggested that the students be asked to read some of the literature under section (a). The other sections contain more sophisticated material and are appropriate for students interested to pursue the key concept in more depth for purposes of enrichment.

LEARNING ACTIVITIES

SUGGESTED READINGS - Cont'd.

William Purkey. SELF-CONCEPT AND SCHOOL ACHIEVEMENT.

ch. 1 'Introduction to Theories of the Self' Floyd Matson. WITHOUT/WITHIN: BEHAVIORISM AND HUMANISM

ch. 4 'Freudianism, Behaviorism; Humanism'

ch. 7 'Humanism and Behaviorism' (by B. F. Skinner)

ch. 9 'The Case Against B.F. Skinner' (by Noam Chomsky)

ch. 6 'Humanistic Behaviorism?' An Exchange (B.F. Skinner and Floyd Matson)

Frank Goble. THE THIRD FORCE

ch. 1 'Historical Perspective'

ch. 4 'Theory of Basic Needs'

Section (b) Paired-Opposite Treatments

(Each of the pairs listed below represents two different positions regarding human nature and self-identity)

B. F. Skinner. BEYOND FREEDOM AND DIGNITY

Erich Fromm. MAN FOR HIMSELF

Konrad Lorenz. ON AGGRESSION

Ashley Montague. MAN AND AGGRESSION

UNIT II. Lesson Four

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Section (c) Representative Treatments

- R. Home
J. Rousseau
S. Freud
C. Jung
G.H. Mead
R. Assheton
A. Maslow
Teilhard de Chardin
F. Perls, P. Goodman, and Hefferline
Raju, P.T. and A. Castell, ed.
Organ, T.
- TRATISE ON HUMAN NATURE
EMILF
FUTURE OF AN ILLUSION
THE UNDISCOVERED SELF
MAN, SELF, AND SOCIETY
PSYCHOSYNTHESIS
TOWARDS A PSYCHOLOGY OF BEING
THE PHENOMENOLOGY OF MAN
CESTALT THERAPY VERBATIM
EAST-WEST STUDIES
ON THE PROBLEM OF THE SELF
THE SELF IN INDIAN PHILOSOPHY

DEVELOPMENT

Put these quotations on the blackboard, pass out copies, or have students write them down in their notebooks.

3. Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store, which the busy and boundless fancy of man has painted on it with an almost endless variety? Which has it all the materials of reason and knowledge? To this I answer in one word, from EXPERIENCE: In that all our knowledge is founded, and from that it ultimately derives itself.

John Locke

UNIT II: Lenson Four

NOTES TO THE TEACHER

Interpretation, Summarizing Ideas

Grouping
(Interdisciplinary focus)

Identification of Relevant Ideas;
Generalizing

Interpretation

LEARNING ACTIVITIES

'Man is not a vessel to be filled, but a fire to kindle'.

Plutarch

QUESTIONING STRATEGIES:

- How would you summarize the concepts of self-identity which could be inferred from each of these quotations?
- What psychologists, writers, spiritual leaders, philosophers, fall under the general categories blanketed by each of the quotations?
- What are the arguments they use to define their concepts of self-identity and what are the arguments they most often have to defend themselves against?

Alternate Exercise for #3

What are the different images of self-identity portrayed in the following films:

- 'A MAN FOR ALL SEASONS'
- 'CLOCKWORK ORANGE'
- 'EXODUS'
- 'SIDDHARTHA'
- 'TO SEE OR NOT TO SEE' (Available NFB)
- 'O LUCKY MAN'

UNIT II. Lesson Four

NOTES TO THE TEACHER

Summarizing: Identifying relevant ideas.

Hypotheses;
Generalizing

Students could compare their interpretations and discuss the similarities and differences which they feel are significant.

You could write these quotations on the blackboard, pass out copies of them, or ask students to write them down in their notebooks.

Evaluation could be based either in the form of a paper, or through aural response. You could look for the clarity of distinction between the two approaches to human nature and self identity; the degree to which the student is able to identify some positions which lie between these extremes; and the degree to which the students can link the concepts of Values and Self-Identity. (This latter represents a form of linkage with Unit II. It should help you to get an idea of how clear the students are as to possible connections between the key concepts. These could be reviewed for the group)

LEARNING ACTIVITIES

-In each film how would you summarize the main character's concept of his or her self-identity? Does it change? What were the main influences playing upon the character's developing sense of self-identity?

-Which do you feel best represents the most realistic image of man? Which represents the most positive? Do the realistic and positive images correspond in your opinion? Why or why not?

EVALUATION

'As a science of behavior adopts the strategy of physics and biology, the autonomous agent to which behavior has traditionally been attributed is replaced by the environment - the environment in which the species evolved and in which the behavior of the individual is shaped and maintained.'

B. F. Skinner

'Truth is within ourselves, it takes no rise from outward things what'er you may believe. And to grow Rather consists in opening out a way Whence the imprisoned splendor may escape Than in effecting entry for a light Supposed to be without.'

Robert Browning

UNIT II. Lesson Four

NOTES TO THE TEACHER

This calls for higher level thinking and hypothesis. Students who do this exercise should keep their papers as the concept of choice is dealt with in Lesson Eight. They can use these papers to evaluate the learning that they achieve from now and including Lesson Eight.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- a). What general concepts of self-identity are represented by each of these quotations? What psychologists, religious leaders, etc. do you associate with each?
- b). Can you identify any other concepts of self-identity?
- c). Can you think of any other quotes or pieces of poetry or literature which capsuleize a concept of the source of self-identity?
- d). For each general concept identify what you think are the values which would be particularly important to the kind of self-development implied by the particular concept of self-identity.

ENRICHMENT EXERCISE

-What generalizations could you make about the notion of authentic choice under each of these broad concepts of self-identity?

UNIT III Lesson Five

KEY CONCEPT AND MAIN IDEA: SELF-IDENTITY. The degree to which a person experiences a sound sense of self-identity is usually related to his capacity to make authentic choices.

ORGANIZING CONCEPT: SELF-REALIZATION. A common feature of many of the great religions of the world as well as some of the emerging psychologies is the belief that there are ways to evoke a deep centre of selfhood which lies beyond the outward manifestations of the personality.

NOTES TO THE TEACHER

The previous lesson provided an overview of broad concepts of self-identity. In this lesson the same thinking skills of comparing, contrasting, evaluating, and applying concepts will be directed to a more concentrated study of one concept of self-identity.

Showing of the slide-tape presentation, 'Self-Direction: Finding One's Own Path'. Start the presentation at the beginning and follow it to page 81.

(after Alec 'What have I done for myself?')

LEARNING ACTIVITIES

QUOTE FOR THE DAY:

'You can be erudite with the knowledge of others, you can be wise only with your own wisdom'.

Montaigne

OPENING

1.- 'What a man is to himself, what accompanies him into solitude, and what no one can give him or take away from him, this is evidently more important to him than everything he may possess or what he is in the eyes of others.'

Schopenhauer

Do you think that most people would say that this is a true statement about themselves? On what experiences or readings do you base your opinion? Is it true of you?

2. SHOWING OF SLIDE-TAPE PRESENTATION.

UNIT II. Lesson Five.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

DEVELOPMENT

After students have seen this portion of the show you could ask them the following discussion questions:

QUESTIONING STRATEGIES:

- Do you think that any of the attitudes or experiences which Schopenhauer might be referring to are represented in the slide show? Which ones?
- Have you had any experiences of this sense of self-identity?
- The introductory narration of the slide-tape show describes one concept of self-identity. How would you summarize it?
- What other terms and symbols for the experience of a hypothesized 'Self' can you think of?

Comparing

Referring ideas to personal experience.

Identification of ideas; summarizing.

Knowledge; generation of facts

INFORMATION BLOCK FOR THE TEACHER: Terms and Symbols for 'the Self'

It should be emphasized that these terms (see listed below) are references to an experience which has been interpreted in different ways by various religions, cultures, individuals. Although the main object of this lesson is not to distinguish the unique features of different interpretations, it should be noted that they exist and the interested student can be referred to the Bibliography below.

This lesson focuses on one general concept of self-identity; there are arguments for and against this concept and an opportunity to explore different conclusions is built into the lesson. Clear and sound reasoning should be the criteria for judging a student's opinion.

UNIT H. Lesson Five

INFORMATION: BLOCK FOR THE TEACHER Cont'd.

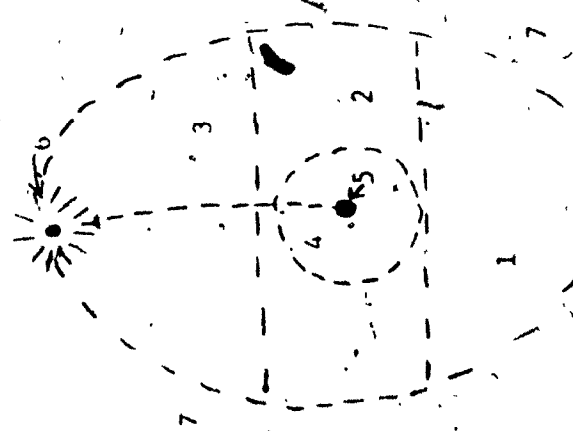
The aim of the lesson is to help the students better understand the nature and implications of the organizing concept which is stated at the beginning of the lesson. It rests on the assumption that there is a natural tendency in man to try to discover and express his true identity. The complementary assumption is that many of us are unaware of, afraid of, or unwilling to make this a conscious goal of personal growth. This lesson will introduce some of the basic issues underlying each of these assumptions. Some examples of terms and symbols representing the experience of a Self which lies beyond the outward manifestations of the personality are:

Samadhi, moksha	(Yoga)
Absolute Tao	(Taoism)
Satori	(Zen)
Cosmic Consciousness	(R.M. Bucke)
Objective Consciousness	(Gurdjieff)
Fana	(Sufis)
Peak Experience	(Maslow)
Identification with the High Self	(Assagioli)
Inner Light	(Quakers)
Kingdom of Heaven	(Christian)
Wakan Tanka	(Navaho Indians)

UNIT II. Lesson Five

NOTES TO THE TEACHER

- 1-Lower Unconscious
- 2-Middle Unconscious
- 3-Higher Unconscious or Superconscious
- 4-Field of Consciousness
- 5-Conscious Self or 'I'
- 6-Higher Self
- 7-Collective Unconscious



You could draw the egg diagram on the blackboard. This diagram represents one approach to psychological growth which includes the dimension of awakening and activating a centre of identity which lies beyond the outward manifestations of the personality.

LEARNING ACTIVITIES

SUGGESTED READINGS.

B.B. Phillips. THE CHOICE IS ALWAYS OURS. An Anthology on the Religious Way Chosen From Psychological, Religious, Philosophical, Poetical and Biographical Sources.

Edith Schnapper. THE INWARD ODYSSEY ch. 10 (Cave of the Heart) ch. 14 (Symbols of Integration)

Frank Waters. MASKED GODS. Navaho and Pueblo Ceremonialism. esp. Part III.

S. Dicks, P. Mennill, D. Santor. THE MANY FACES OF RELIGION

J. E. Cirlot. A DICTIONARY OF SYMBOLS

Carl Jung. MAN AND HIS SYMBOLS

Students should all read:

Assagoloff, R. PSYCHOSYNTHESIS pp. 17-21

Narhajo. C. THE ONE QUEST pp. 129-136

3. Introduction to Psychosynthesis Diagram

Unit 4: Lesson Five

NOTES TO THE TEACHER

Comparison and Contrast

Referring ideas to personal experience

There is no 'right answer' here; students should be encouraged to explore the ideas with openmindedness.

Facts: Recall

This is an introductory question and could be most useful if the responses are briefly noted and marked up on the blackboard. After the exercise, which follows, more lengthy discussion of the obstacles to self-realization will be appropriate. Some suggestions for obstacles which are commonly cited in the literature dealing with self-realization:

LEARNING ACTIVITIES

Which of the areas of Assagioli's diagram are the main concern of the various schools of psychology and religion mentioned in the abstract from Marajo? How do these compare to the different approaches dealt with in the last lesson?

-Does the diagram seem to be 'right' for you? Why or why not? Would you make any changes in the diagram based on your own experience of your own identity?

-Can you think of any other diagrams which you feel portray the nature of a person's self-identity more accurately?

4. DISCUSSION 'Obstacles to the Self'

QUESTIONING STRATEGIES:

- According to these persons who believe in the existence of a Self what are the ways in which people often prevent its growth?
- Which ones do you think are most true for your own life? In what ways might they be blocking your growth?
- In what ways might they be 'necessary' for self-protection or at various stages of growth?
- How can you know when there are no longer necessary at least in the same way as they

UNIT II. Lesson Five

NOTES TO THE TEACHER

- ...ignorance of the potential for self-realization
- ...fear of opening up and having to take responsibility for this kind of development
- ...being prevented from new kinds of growth by pre-conceptions and self-images (especially conflicting self-images)
- ...selfishness, pride, greed
- ...fear of the opinions of others
- ...self-condemnation, low self-concept

Relating ideas to personal experience

Generalizing, hypothesis

LEARNING ACTIVITIES

Alternative Discussion

Read: MAN THE MANIPULATOR: The Inner Journey
From Manipulation to Actualization.

Everett Shostrom

QUESTIONING STRATEGIES:

- a). What are the different forms of self-distortion which are treated in this book? Which do you think is most prevalent among your peers. Which ones can you identify the most with? Which ones can you identify the least with?

Facts, recall

Relating ideas to personal experience

UNIT II. Lesson Five

NOTES TO THE TEACHER

Evaluation.

This film is a long animated film put out by General Learning Corp., New York City. It is seven minutes long and is about a boy who is playing the violin and gradually loses his self-identity by trying to please others with his performance on the violin.

This exercise will help students draw together ideas related to the concept of the Self and the obstacles which are commonly associated with the search for it. It is multi-disciplinary in focus. Possible references would include the following:

- John Bunyan PILGRIMS PROGRESS
- A. Tennyson THE HOLY GRAIL
- Arthur CONFERENCE OF THE BIRDS (A Sufi Tale)
- J. Niehart THE SACRED PIPE
- F. Waters THE BOOK OF HOPI
- 'The Journey' (A Canadian film released in 1973)
- R. Bach JOHANNES LIVINGSTON SLUGGILL
- F. Thompson 'The Sound of Heaven' (poem)

LEARNING ACTIVITIES

- b). Can you name any others that you feel are important and which were not mentioned in the book? Why do you feel they are important?

Another Alternative Discussion

View the film 'The Violinist'

-What form of self-distortion is being depicted in this film?

-Have you had any similar experiences in your own life?

c). Discussion. 'Pulling together the Idea of Self and Obstacles to Self-Realization'

QUESTIONS STRATEGIES:

a). What references in literature, drama, films, myths, etc. represent the theme of a search for a Self which lies at least symbolically at the centre of one's being?

b). Compare and contrast two or three of these representations in terms of the following:

-conceptualizations or symbols representing the Self
-the ways in which self-realization affected the searcher or the main character's ability to relate to the world around him/her?
-the kinds of obstacles the searcher or main

Unit II. Lesson Five

NOTES TO THE TEACHER

CONCEPT ATTAINMENT

Summarizing, Identification of Ideas

Applications of Ideas; hypothesis

(Referring to the last question on this page),
some examples of criticisms are:

.....it is selfish

LEARNING ACTIVITIES

character had to encounter before reach the 'goal'.

c). According to those theories of psychology which hypothesize the existence of a centre of self-identity what role can the Self have in helping persons overcome some obstacles to growth and relate more meaningfully to the world?

6. Read the Sufi Tale (attached at the end of the lesson)

QUESTIONING STRATEGIES:

a). How would you summarize the theme of this tale?

b). How have preconceptions blocked the growth of science, culture, yourself? What can the individual do to try to recognize and release oneself of preconceptions?

c). How has the search for Self-realization been criticized by some people, (including psychologists, religious leaders, etc.) in former and modern times?

....What kinds of responses would you make to these criticisms, based on your own experience?

UNIT II. Lesson Five

NOTES TO THE TEACHER

....it demands withdrawal from the world and social responsibility
....it is an illusion
....it means abdicating your individuality for the following of a 'guru'.

Students should be able to see some of the practical applications of this concept. They should be able to identify and evaluate opposing opinions, as well. They could incorporate their learning from the last exercise in the lesson into this evaluation essay.

The exercise attached could help those who wish to gain a deeper sense of the experience of Self. No one should be forced to do this exercise but it could be particularly useful for those who are interested to pursue this concept on an experiential as well as a cognitive level.

After completing the exercise students should be given some time to silently reflect on the understanding and experience which resulted from the exercise. They could be given the following questions to consider after you feel enough time has passed for reflection.

Personal evaluation

LEARNING ACTIVITIES

EVALUATION Write a short essay on the topic:

-How can the inner quest help us relate more effectively and more sensitively to the world?

ENRICHMENT EXERCISE

(see Exercise attached titled 'Exercise in Disidentification and Self-Identification')

-Do you feel that you essential identity changes when your thoughts change? When your feelings change? When your physical experience change? Does social conditioning change your behavior or your identity?

-What do you think of the idea that man's true identity lies beyond his thoughts, feelings, sensations, and social roles?

UNIT II. Lesson Five

NOTES TO THE TEACHER

LEARNING ACTIVITIES

The following are films and other media materials which could be used to help identify the concepts of 1) obstacles to achieving a sound and realistic sense of self-identity and 2) aspects of the search for self-identity.

'Bad Day' - 12 minute color film (Marlin Motion Pictures). There is the helplessness of human beings who are trapped by their own desires, preconceptions, etc.

'The Many Masks We Wear' - slide-tape-show. 160 slides. (Centre for Humanities, White Plains, N.Y.)

'Man's Search For Identity' - slide-tape show. 160 slides. (Centre for Humanities, White Plains, N.Y.)

'Who Am I? Where Do I Come From? Where Am I Going? The Eternal Questions' - slide-tape show. 160 slides. (Centre for Humanities, White Plains, N.Y.)

'Personality' - 16 mm film (Psychology Today)

'How To Discover Your Real Self' - slide-tape show. (Educational Progress Co. Ltd., Rexdale, Ontario.)

'Baggage' - 16 mm film (Marlin Motion Pictures) (allegory of man's struggle to free himself from psychological and emotional restrictions)

'A SUFI TALE'

From Idries Shah. TALES OF THE DERVISHES: TEACHING-STORIES OF THE SUFI MASTERS OVER THE PAST THOUSAND YEARS. London: Johathan Cape, 1967.

Once upon a time a man was contemplating the ways in which Nature operates, and he discovered, because of his concentration and application, how fire could be made. This man was called Nour. He decided to travel from one community to another, showing people his discovery. Nour passed the secret to many groups of people. Some took advantage of the knowledge. Others drove him away, thinking that he must be dangerous, before they had time to understand how valuable this discovery could be to them. Finally, a tribe before which he demonstrated became so panic-stricken that they set about him and killed him, being convinced that he was a demon. Centuries passed. The first tribe which had learned about fire reserved the secret for their priests, who remained in affluence and power while the people froze.

The second tribe forgot the art and worshipped instead the instruments. The third worshipped a likeness of Nour himself, because it was he who had taught them. The fourth retained the story of the making of fire in their legends: some believed him, some did not. The fifth community really did use fire, and this enabled them to be warmed, to cook their food and to manufacture all kinds of useful articles. After many, many years, a wise man and a small band of his disciples were travelling through the lands of these tribes. The disciples were amazed at the variety of rituals which they encountered; and one and all said to their teacher; "But all these processes ARE in fact related to the making of fire, nothing else. We should reform these people!" The teacher said: "Very well, then. We shall restart our journey. By the end of it, those who survive will know the real problems and how to approach them."

The tale recounts the failure of this attempt. Finally the wise man and his disciples returned to the lands where fire-making was a commonplace and where other preoccupations faced them'. The master said to his disciples:

You have to learn how to teach, for man does not want to be taught. First of all, you will have to teach people how to learn. And before that you have to teach them that there is still something to be learned. They imagine that they are ready to learn. But they want to learn what they IMAGINE is to be learned, not what they have first to learn. When you have learned all this, then you can devise a way to teach. Knowledge without special capacity to teach is not the same as knowledge and capacity.

EXERCISE IN DISIDENTIFICATION AND SELF-IDENTIFICATION

The term "disidentification" refers to that process by which we are enabled to detach from any aspect of our personality or behavior in order to avoid being blindly identified with and hence, dominated by this part of ourself. Disidentification is combined with "Self-identification", through which we experience our essential identity with a deeper and more inclusive centre of consciousness. The purpose in cultivating these complementary processes is to free ourselves from automatic, conditioned behavior over which we have no control, so that we can freely choose from the point of most enlightened awareness within ourselves - how we want to be. It is only when we realize that our true Self is something beyond our body, our emotions, our mind, and our conditioned behaviors, that we can consciously take our lives in hand, utilizing the energy of the Self (manifested primarily through love, will, and wisdom) to integrate and harmonize our personality resources.

It is important to follow the "Exercise in disidentification and Self-identification" with the "Exercise in reappropriation of the personality vehicles" on the next page. The latter is designed to bring back the energy of the Self into the various aspects of the personality so that the person does not feel that he has "lost" something, but rather that he is greatly enriched, harmonized, and revitalized at all levels of his being through the experience.

"I have a body, but my Self is not my body. My body may experience various conditions of health or sickness, pleasure or pain, rest or fatigue, but these alternations of physical states do not affect my essence - my true Self. I value my body and seek to maintain it in good health. It is my precious instrument of experience and action in the world, and it brings me great delight. But it is only an instrument; it is not my self. I have a body, but my Self is not my body. Now let's take a minute to reflect on the central thought here: 'I have a body which my Self uses, but I am not my body', and try to realize this as an experienced fact in your consciousness". (pause)

"I have emotions, but my Self is not my emotions. I experience an endless variety of emotional states, frequently contradictory and always changing. My feelings may swing from love to hatred, from calm to anxiety, from sorrow to joy, and yet my essence, my true Self, does not change. At times my emotions seem to control me, to take me over, but I can learn to direct and integrate them. Though a wave of fear or anger may threaten to submerge me, these temporary states will pass in time. I can acknowledge my emotions without fear, as I am the one in control of my own life and am not identified with passing emotional states. I can observe and understand my emotions, and gradually learn to direct and harmonize them. I have emotions, but my Self is not my emotions. Take a moment now to reflect on the central thought here: 'I have emotions, which the Self can learn to direct, but I am not my emotions', and try to realize this as an experienced

fact in your consciousness".

"I have a mind, but my self is not my mind. My mind is a valuable tool of discovery and expression. It is an organ of knowledge in the inner and outer worlds, but it is not my self. The contents of my mind are constantly changing as it embraces new knowledge, thoughts, and experience. Sometimes it refuses to obey me, so it cannot be myself. I have a mind, but my Self is not my mind. Now let's take a moment to reflect on the central thought in this passage: 'I have a mind, which my Self can use, but I am not my mind', and attempt to realize this as an experienced fact."

"I engage in various activities and play many roles in life, but my Self is something more than the roles I play. At different times I may play the role of parent or child, wife or husband, teacher or student, nurse or artist or executive. I can choose the roles I wish to play and learn to play those I choose as well as possible. When I remain aware that I am not only the actor playing these roles; but also the author of the script and the director of the acting, I can play my roles more consciously, freely, and skillfully. Let us concentrate for a moment on the central thought here: 'I play many roles in life, and can learn to do so increasingly from my own centre, but I am not these roles of outward activities', and attempt to realize this as an experienced fact in your consciousness".

"What am I then? What remains when I have disidentified from my body, my emotions, my mind and my outer roles and activities? It is the essence of myself- a centre of pure consciousness and of creative energy. It is the permanent factor in the ceaseless flux of my life- that which gives me a sense of being, of continuity, of inner peace and balance. Let us take a few minutes right now to identify with this centre, to enter into it and experience the quality of its energy. (pause) I recognize and affirm myself as a centre of pure consciousness, a centre of creative love and will. (pause) By remaining in contact with my true Self, I can realize my highest destiny in the world and my oneness with all beings. I can bring all the aspects of my personality into harmony and alignment with the will of the Self".

EXERCISE IN REAPPROPRIATION OF THE PERSONALITY VEHICLES (Sequel to the above)

Having experienced our identity with the Self, with the source of Creative Energy, let us now bring back this energy to infuse and revitalize the various aspects of our personality so that they can become more fully an expression of the Self.

Let us first of all infuse our mind with the energy of the Self. Let us experience it flooded with

the light and power of the Higher Intelligence which dwells at the centre of our being. Feel that your mind is now able to function with greater clarity, ease, and understanding, nourished by the energy of the Self, the Source.

Now let us infuse our emotions with the energy of the Self. Let us feel that we can experience them now more deeply and authentically. We can acknowledge without fear or shame our negative emotions and feel better able to channel them constructively with the will and wisdom of our true Self. We can allow ourselves to be more open to the expanding, positive emotions of love, joy, beauty, and oneness which flow from the Source, revitalizing our own lives and those of others. We are more and more able to remain centered in the storms of life, responding in a positive way to the challenges which are sent to strengthen us.

And now let us infuse our body with the energy of the Self, feeling it filled in every cell with new life, health and harmony. As we draw on the energy of the Source, we can feel greater awareness, a new aliveness, in all our senses. We gain a new respect for and delight in our body and in our senses as a means of entering into fuller contact with the world around and within us, as a means of experiencing the glory, the wonder, the beauty, the pain and the mystery of spirit in matter.

To conclude, let us take a few moments to realize how the Self, the centre of consciousness and creative energy, can revitalize and harmonize all the aspects of ourself: our mind, our emotions, and our body. Allow yourself to experience as fully as possible the healing energy- the vitality, the joy, the strength, and the peace- of the Source infused in all aspects of your being. Stay with this experience as long as you wish, and when you feel ready, you can open your eyes again. When your eyes open, you will feel fully present in the here and now- more peaceful, alive, and aware than you did before, and able to use this energy to renew your life.

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UNIT II. Lesson Six

KEY CONCEPT AND MAIN IDEA: SELF-IDENTITY. The degree to which a person experiences a sound sense of identity is related to his capacity to make authentic choices.

ORGANIZING CONCEPT: SELF-DEVELOPMENT. There are different ways of strengthening and expressing one's sense of self-identity.

Contributing Idea: A person's daily life provides many opportunities for self-development.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

QUOTE FOR THE DAY:

'Our self feeling in this world depends entirely on what we BACK ourselves to be and do.'

William James

Building up self-confidence; positive self-regard
Identifying some elements in a positive self-concept.

You could break the class up into groups of about eight and have each student share with the others the skill and value he or she is positively identified with. They could also share responses to the other questions.

Students could refer to the work on identifying personal and ideal values in lessons two and three.

1. 'Strengthening Self-Identity'
- a) - Name a skill that you can perform which you are particularly proud of.

...In what ways has it helped you feel good about yourself?

...Has it given you the self-confidence to try other things?

...Have there been other benefits?
(to yourself and others)

- b) - Name the value which you are most proud of being able to express in your life.

...How do you express it?

...In what ways has it helped you feel good about yourself?

UNIT II. Lesson Six

NOTES TO THE TEACHER

LEARNING ACTIVITIES

...In what ways has it strengthened your sense of self-identity?

...In what ways has it helped others?

c) - What are some other ways in which you gain a sense of self-confidence about the positive aspects of your self-identity? How can you allow other people to help you gain a positive sense of self-identity?

- How have you helped others to build a positive sense of self-identity? If you have done so, how has doing this helped you to grow?

2. 'Expressing Self-Identity'

In lesson four we looked at the different ways of experiencing one's sense of self-identity. In this lesson we will look at how these same ways can become modes of expressing ourselves. Ask students to recall the modes of thinking, feeling, etc. identified during the lesson.

INFORMATION BLOCK FOR THE TEACHER: 'Modes of Self-Development'

There are many modes of self-development suggested by psychologists, religious leaders, and the growing number of persons interested in personal and social development. See the bibliography below for a review of some of these modes of self-development. For a succinct review of different religious approaches see Huston Smith THE RELIGIONS OF MAN. You might start the discussion going by asking them whether they are familiar with the different forms of 'yoga' in Classical Hinduism. There are broadly outlined below. (There are other schools of yoga and further subdivisions of each of the schools mentioned. The interested student could be referred to the bibliography).

UNIT II. Lesson Six

INFORMATION BLOCK FOR THE TEACHER Cont'd.

In Classical Hinduism there are four principal types of 'yoga' which comes from the Sanskrit word 'ju' which means 'to join'. (It has the same root as our English word, 'yoke') The term might therefore be used to describe those modes of self-development and self-expression which lead towards union with our own true nature. The different schools of yoga represent broad categories of the kinds of self-development that persons of different needs and personality type can follow most effectively. Bhakti yoga is the path of love and devotion, for those of a strongly emotional nature; jnana yoga is the path of intellectual discrimination; karma yoga is the path of purification through action without attachment to the fruits of action and Raja yoga is the 'royal path' of meditation, for person who wish to refine and expand their consciousness, or mental awareness.

There are other paths not specifically mentioned above. For example there are modes of self-development through interpersonal communication, through aesthetic understanding. Can you, or the students think of some others?

NOTES TO THE TEACHER

LEARNING ACTIVITIES

SUGGESTED READINGS:

P.A. Sorokin. FORMS AND TECHNIQUES OF ALTRUISTIC AND SPIRITUAL GROWTH.

William Schutz. JOY: EXPANDING AWARENESS.

H. Otto and J. Mann. WAYS OF GROWTH.

M. Eastcott. & THE SILENT PATH.

W. Slater. RAJA YOGA: A Simplified and Practical Course.

Huston Smith. THE RELIGIONS OF MAN.

C. Naranjo. THE ONE QUEST (esp. pp. 53-106)

UNIT II. Lesson Six

NOTES TO THE TEACHER

Generation of Facts

CONCEPT DEVELOPMENT

Building on previously learned concepts (Ideal Values)

Students could be referred to the bibliography in Lesson One. Students should have been reading some of these and can refer to this reading and information gained from other courses which could relate to these questions.

APPLICATION OF CONCEPTS

Students could break up into small groups in order to discuss these questions. Some students who are working on the same value may find it helpful to share different responses to these questions.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- What are the different ways in which we can express our self-identity?
- How have these modes of self-expression been reflected in different forms of self-development practiced in various religions, and psychologies?
- What are the Ideal Values you would associate with the different forms of self-development and self-expression?
- How have various authors, religious leaders, psychologists, historical and political figures manifested this particular form of self-development in their lives?
....What have they said about the difficulties, rewards, and social benefits of working with this form of self-development?
....What are some methods for furthering, understanding and expression of EACH of these forms of self-development?

- Applying Self-Development to Daily Living
Choose a value which you would like to reflect in your life.

....Do you feel that any one mode of self-social development would be particularly helpful

UNIT II. Lesson Six

NOTES TO THE TEACHER

LEARNING ACTIVITIES

in learning how to express that value in your daily living? Why?

....How could some of the other modes help you to understand and express this value?

....How could the development of this value help strengthen your sense of self-identity?

....How could the development of this value help you to become more socially responsible?

The exercises listed below are multi-modal ways of understanding and manifesting the values which express one's identity. They can be used in different situations and to help a student in working with the values he would like his life to express. Practice with these techniques will also provide a foundation for better interaction with the values which form the organizing concepts in Unit II of the curriculum.

Note: At least in the beginning stages of work of this sort it is helpful to have students working with values they feel are already fairly well-expressed in their lives. This will help give them the confidence and staying power necessary for working with values which they would like to build into their characters and lives.

Students should be encouraged to keep a notebook in which they can record the work they do with the exercises.

Students could choose two or three exercises to work on and at the end of the next lesson they will have an

UNIT II. Lesson Six

NOTES TO THE TEACHER

opportunity to share progress, questions, ideas, etc.
You could make copies of these exercises and pass them out to the students. Alternatively, you could read them out to the students and ask them to write them down in their notebooks.

LEARNING ACTIVITIES

ENRICHMENT AND EVALUATION EXERCISES:

CHOOSE A VALUE YOU WOULD LIKE TO BUILD INTO YOUR CHARACTER AND DAILY LIVING.

a). Find or make-up a quote or seedthought which expresses the nature of the value as you understand it. Each morning take a few moments to reflect on the quote and how it can help you understand how the value can be of particular importance to you today. Think of practical situations in which the value may be called for and make an affirmation to yourself to display that aspect of the value which is probably going to be needed.

b). Evening Review: Each evening take a few moments before bedtime to go over the ways in which you succeeded and failed to express the value. What modes of self-development were particularly helpful when working with the value today? What modes might you have used that you didn't? In what ways might they have helped? How did/could expressing this value help you gain a clearer, stronger sense of self-identity?

c). Make a spontaneous drawing of the ways in which you did display the value today. Make a drawing of the way in which you 'ideally'...

UNIT II. Lesson Six

NOTES TO THE TEACHER

LEARNING ACTIVITIES

could have expressed yourself through the value today.

d). Talk to a person who you think displays the value you would like to learn more about. Try to understand the modes of development and specific techniques this person might be using to understand and express the value. Can any of them help you in any way?

e). Collect articles, quotations, poems, drawings, etc. which reflect the value. Keep them in a notebook or make a collage and after a while try to think of what sub-divisions are beginning to form.

f). Make up an advertisement to 'sell' this value. Identify the audience you would most like to see reflect this value. You may want to make several different 'ads' for different 'markets'.

UNIT II. Lesson Seven

KEY CONCEPT AND MAIN IDEA: SELF-IDENTITY. The degree to which a person experiences a sound sense of identity is related to his capacity to make authentic choices.

ORGANIZING CONCEPT: ASPIRATION. A sound sense of identity can usually be promoted by choosing to work towards positive and realistic ideals.

Contributing Idea: Many people have found their self-identity by striving to serve ideals or ultimate values.

NOTES TO THE TEACHER

You could make copies of these quotations or else have them written up on the blackboard before the students come to class.

LEARNING ACTIVITIES

1. 'Introduction to Aspiration'

Normal man is designed to be a success.

Buckminster Fuller

Where there is no vision the people will perish.

Proverbs 29:18

Miracles happen only to those who believe in them.

French Proverb

If you don't raise your eyes, you will think that you are at the highest point.

Antonio Porchia

The great man is the playactor of his ideals.

Nietzsche

UNIT 11. Lesson Seven.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

By Allah, one must always entertain hope....
Expectation is the wing, and the stronger the wing
the longer the flight

Discourses of Rumi

A man is what his deep desire is. It is his deep
desire in this life that shapes his life to come.
So let him direct his deep desire to realize the
Self.

CHANDOGYA UPANISHAD III.14

I think I can, I think I can.

THE TRAIN THAT COULD

The most distant goal is attainable to him who
hopes wisely.

Anonymous

QUESTIONING STRATEGIES:

- a). What is the common theme which is expressed by
these quotations?
- b). What are some of the highest goals which people
have strived for in their lives?

Isolating an Idea:

The theme is that of aspiration but some students
might identify it as hope, positivity, or some
other synonym.

Relating an idea to human experience
Information

UNIT II, Lesson Seven

INFORMATION BLOCK FOR THE TEACHER: 'Some goals, or Ideal Values Which People Have Aspired To'

-LOVE is the Ideal Value which Christ spoke about.

-POVERTY was the Ideal Value for St. Francis of Assisi, the 13th century Italian noble who gave up all his material possessions in order to found an order based on simplicity, poverty, and service.

-HUMILITY was the Ideal Value for St. Teresa of Avila, the 15th century Spanish saint.

-NON-VIOLENCE (Ahimsa) was the guiding force in Mahatma Gandhi's work in nurturing India's self-respect and understanding in the face of British rule. Martin Luther King is witness to the applicability of this value for North America.

-REVERENCE FOR LIFE was the Ideal Value for Albert Schweitzer, the 20th century theologian, musician, doctor and philosopher who did so much for the African people with his mission in Lambarene.

-SERVICE could be considered the Ideal Value for Cardinal Leger, the French Canadian missionary who is also working in Africa.

(Students should refer to their reading of the bibliography at the end of lesson one. They should be encouraged to include material from literature and history courses as well)

NOTES TO THE TEACHER

LEARNING ACTIVITIES

....How have different people expressed the 'same' value in different ways?

....What kinds of obstacles are often associated with aspiring towards different Ideal Values?

c). What are the dangers of Idealistic aspiration?What examples can you cite?

-from the lives of any of the person's mentioned above? (if applicable, in your opinion)

Relating Ideas (aspirations and self-acceptance)
(interdisciplinary focus)

UNIT II Lesson Seven

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Information

- from history and modern times
- from myths, fables, etc.

INFORMATION BLOCK FOR THE TEACHER. 'Some examples of the dangers of idealism from literature'

-Greek myth of Icarus who flew too close to the sun and the wax holding his wings together melted and he fell into the sea.

-Aesop's Fables: 1) 'A Bird in the Hand': A nightengale was perched on a tall oak tree, singing, as they always do. A hawk saw her, and as he had nothing to eat, swooped down and snatched her up. She tried to escape from the jaws of death by begging him to let her go. She was too small, she said, to make a meal for a hawk; if he was hungry, he had better chase some bigger bird. But the hawk's answer was 'I should be crazy if I let slip the food I have in my claws to go after something which is not yet in sight.'

It is the same with human beings. It is senseless to let the hope of a bigger prize tempt you to give up what you have within your grasp.

-Voltaire's CANDIDE

-See Frank Waters' MASKED GODS for references to symbols of the mountain which, like the Navaho 'Great Axial Rock', are raised towards the sun but balanced by the symbolic 'valley' digging into the material, everyday world.

-See also M. Eliade's THE MYTH OF THE ETERNAL RETURN (chapter on the 'Symbolism of the Centre') for other examples of the mountain as a meeting place between 'heaven' and 'earth'.

UNIT II. Lesson Seven

NOTES TO THE TEACHER

CONCEPT DEVELOPMENT. ('Self-acceptance' as a counter-part to a productive aspiration)

Choose a few of these quotations and put them up on the blackboard. Ask students whether they think that any of them points to the kind of attitude which can counter tendencies towards idealistic aspiration.

LEARNING ACTIVITIES

2. Discussion 'The Relationship Between Aspiration and Self-Acceptance'

'One must carve one's life out of the wood one has.'

German proverb (it is quoted in the slide-tape presentation)

'Heaven is under our feet as well as over our heads.'

Thoreau

'Resurrection is not the creation of ANOTHER reality after the reality of this life, but the transformation of THIS reality in the direction of greater aliveness.'

Erich Fromm

'Dare to be what you are, and learn to resign with a good grace all you are not, and to believe in your own individuality.'

Frederic Amiel

'When Pyrrhus was about to sail for Italy, Cineas, a wise and good man, asked him what were his intentions and expectations.'

'To conquer Rome' said Pyrrhus.

'And after that?'

'We will subdue Carthage, Macedonia, all Africa and Greece.'

'And when we have conquered all we can, what shall

UNIT II. Lesson Seven

NOTES TO THE TEACHER

LEARNING ACTIVITIES

we do?'

'Do? Why then we will sit down and spend our time in peace and comfort.'

'Ah, my Lord', said the wise Ceneas, 'What prevents our being in peace and comfort now?'

George L. Walton

QUESTIONING STRATEGIES:

- a). What kinds of attitudes are implied by these quotations?
- b). Do you feel that these attitudes can help a person set realistic aspirations for himself?
- c). What are the dangers of self-acceptance if it is not balanced with aspiration and responsibility? ...in terms of individual and social growth?can you cite any examples from history, literature, you personal experience?
- d). What did you learn about the ways in which aspiration and self-acceptance can complement or balance each other from the interviews you did with people in the community?
- e). Did turning the values experienced as negative influences into positive seed thoughts help you to isolate anything you would like to work towards? If the exercise did help you, in what ways are you beginning to work towards whatever it was you have isolated?

Interpretation

Relating ideas

EVALUATION: Capsulizing concepts from previous lessons.

Refers to Lesson One.

Refers to Lesson Two.

UNIT II. Lesson Seven

NOTES TO THE TEACHER

Refers to Lesson Three (choosing 5 - 10 values which would lead to the most meaningful life you can imagine for yourself) and Lesson Six (list of exercises for understanding and expressing values).
Evaluation should be based on clear and realistic thinking about the values which are really most important to work with at this stage in their development.

This exercise draws together the Key Concepts of Values and Self-Identity. It is a good way to open up the kinds of questions which draw together the main ideas and allows you and the students to evaluate the learning which occurred.

LEARNING ACTIVITIES

f). Have you been working with any of the exercises listed in the last lesson? How have they helped (or hindered) you in trying to better understand and express the values you chose in Lesson Three? (Note: some students may have changed the values they think are important for their lives. They should be encouraged to think about what learning or experiences have helped them gain a clearer sense of the values which they want to work with)

3. Exercise on 'The Ideal Model'
(see attached pages)

UNIT II. Lesson Seven

THE IDEAL MODEL

Introspection readily reveals the existence within ourselves of a multiplicity of semi-autonomous sub-personalities which come into play in response to differing circumstances which are frequently in conflict with one another. These subpersonalities seem to be formed around models of behavior we have incorporated either consciously or more often unconsciously, and which are rarely explicit. Such models, which govern so much of our behavior, are generally not voluntarily chosen and tend to be derived from social conditioning. They lack the integrative value of models chosen consciously with participation of the inner self and our faculties of reason, creative intelligence, and will.

The purpose of this exercise is twofold. The first part is designed to help clarify and articulate the various and conflicting models which are determining our behavior at the present time. This prepares the ground for the use of the "ideal model" technique in which visualization is used to consciously choose and to begin to actualize a model of what we wish to become.

PROCEDURE

A. RECOGNITION OF FALSE MODELS

Select a place where you are comfortable and undisturbed. Sit in a relaxed position. Let your feelings become quiet. Clear your mind. Now consider the following types of conditioned and frequently unrecognized models which obscure our vision of what we are at present and what we can become.

1. We all have images of ourselves as less adequate in certain ways than we really are. Consider some of these ways in which you underrate and hence limit yourself. Think about it first, writing down any ideas which come to you. Then close your eyes and let images or pictures come into your mind which are related to the ways in which you underrate yourself. Study these images for a few minutes, learning as much as you can about them, noting the feelings they arouse in you, and reflecting on their meaning. Write down any insights you have had. (You may in addition, in this and the following steps of the exercise, use any of the other techniques for obtaining "answers from the unconscious" which you wish - e.g. visualization of the Wise Old Man or of words written on a blackboard; words spoken from a fountain or from the sky; spontaneous movement or drawing).

2. Proceed as above to explore some of the models you have which are based on the way you would like to appear to others, on the ways you imagine other people would want you to be. There are probably different models involved here for the different relationships in your life- e.g. with a girlfriend, with a husband, with parents, with your children, with your boss, with teachers, various friends, etc. Consider these relationships and how you try to appear as contrasted with the way you really are. Become aware of your feelings about these roles you play and whether the models they are based on help or hinder your own development. Be specific in trying to articulate and label the models involved. To help in doing this, you may ask yourself what underlying assumptions you are making in each situation about "desirable" behavior from the point of view of the impression you are trying to create. Remember to use the imagery techniques as well as conscious thought in working on this question. Record any insights.

3. There are also models of more directly external origin-models which other people project on us ways they believe us to be or would like us to be which do not correspond to our inner reality. Proceed as above to explore some of these models, becoming aware of the feelings you have about their projections- those which you like and those you resent. To what extent do you allow the images and expectations of others to influence you or to become part of your own self-image?

B. DIS-IDENTIFICATION FROM THE FALSE MODELS

Now let go of all these false, imposed models of yourself. Recognize them as roles you play or that others would like you to play, but which do not define the limits of your repertory. You may play these roles if you wish to do this, but you are not these roles and you can change them if you decide to do so. Let yourself become calm and centered again, taking whatever time you need. You may wish to take a short break in the exercise at this point in order to make a fresh start.

C. CHOICE OF THE IDEAL MODEL

There are different types of "ideal models", some of a general nature which represent a fully integrated personality, and others of a more specific kind. The most practical type of ideal model to work with in the beginning is one which represents a particular quality or limited cluster of qualities- an underdeveloped psychological function, attitude, ability, or pattern of action which you would like to develop within yourself at this time. The true ideal model is to be distinguished from the various unrealistic, idealized models we sometimes hold which are unattainable and hence sterile. The true ideal model must be realistic; it is a vision or goal to inspire or magnetically "attract" us (and in that sense it is "ideal"), but it represents an attainable next step in our development.

Procede as you did before, using both rational thought, and the imagery techniques to choose an ideal model for this point in your development. Take some time to do this. Reflect on what you would like to become and what qualities would help you to do this. Let your thoughts and images come from that source deep within which is your own higher Self. Write down your insights and conclusions.

D. IDENTIFICATION WITH THE IDEAL MODEL: THE "AS-IF" TECHNIQUE

The power of creative imagination can be used to help translate an image or goal into the concrete reality of everyday life. Having chosen an ideal model, visualize and imagine yourself in various situations in your real life acting as if you already possessed the quality, attitude, or ability you have chosen to develop. See yourself as actually manifesting the thoughts, feelings, and actions that correspond to it. Practice in imagination your new attitude, using a variety of situations with different people and different circumstances. As every image tends to actualize itself in overt action, this is useful preparation for attempting to express these new attitudes in your real life. When you are visualizing yourself as having taken this next step, perceive your eyes, your expression, your posture, your gestures, your voice and your words as all embodying whatever that step represents. Feel what it is like to think and act in this way. If any changes in your ideal model suggest themselves as you do this, feel free to make whatever corrections or refinements seem desirable. The ideal model is not intended to be static, rigid, and confining. Rather it is flexible, dynamic, and capable of evolving in accordance with our own development and on the basis of the internal and external feedback we receive through experience in the world and inner prompting.

REFERENCES

- Assagioli, R. PSYCHOSYNTHESIS. N.Y.: Viking Press, 1971, pp. 166-177.
- Vargiu, J. and Vargiu, S. "The Ideal Model". Palo Alto: Psychosynthesis Institute.
- CANADIAN INSTITUTE FOR PSYCHOSYNTHESIS, 3496 Marlowe Avenue, Montreal 215, Quebec.

UNIT II. Lesson Seven

NOTES TO THE TEACHER

EVALUATION:

Here they should be able to distinguish between idealistic and realistic forms of aspiration. You can also look for the clarity and realism of the false models identified.

Here they could draw on the ideas brought out in Lesson Six. They should be able to identify the relationship between realistic and inflated or underdeveloped values and corresponding self-concepts.

They have already done preliminary work in this regard in Lesson Three and Lesson Six. They should be getting clearer about the values they feel can help them gain a more positive and realistic self-identity.

This could be an essay question. It enables the student to look directly at the relationships between values and self-identity. It can also help you to know what kinds of concerns need to be gone over before starting the third part of the curriculum. You may find that rather than take time out to explore the questions which

LEARNING ACTIVITIES

After the students have completed the exercise you could ask them the following clarifying questions:

QUESTIONING STRATEGIES:

a). What form of aspiration can you associate with each of the false models isolated in this exercise?

b). How has/could these forms of aspiration weaken or distort your sense of self-identity?

c). What values do you associate with your Ideal Model?

d). How can the study and development of values help a person develop a clearer sense of his own identity?

....What questions do you still have about the relationship between values and self-identity? theoretically....and as it relates to your own life.

UNIT II. Lesson Seven

NOTES TO THE TEACHER

remain, you can keep them in mind as you deal with the key concept of 'Self-Direction' in Unit III.

This is a lead-in to Unit III. The concept of choice is dealt with in Lessons Eight-Ten.

The following are films which deal with the concept of aspiration. They could be used to lead off discussions or could be made available for those students who would like either further clarity or to pursue the topic in more depth.

LEARNING ACTIVITIES

ENRICHMENT QUESTION.

- What conditions (internal and external) make a person free to choose to express those values which foster growth?

ENRICHMENT EXERCISES:

'God Is The Way I Feel' 16 mm film 7 min.

(teenagers communicate their fears and aspirations through art and commentary)

'Twiggy' 16 mm 13 min.

(girl daydreaming about being a glamorous model in order to escape from reality)

Tobaron Productions Ltd. (Canada)

'How to Harness Goal Power' slide-tape show Educational Progress Co. Ltd. (Rexdale, Ont.)

'Man's Search For the Meaning of Life' slide-tape show. Centre for Humanities (White Plains, N.Y.)

'How Shall I live in the Pursuit of Excellence?' slide-tape show. Centre for Humanities (White Plains, N.Y.)

'The Adolescent Experience: Setting Goals' (film?) Longman's Canada

UNIT II. Lesson Seven

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Suggested Questions:

(In What ways)

-Can you identify personally with anything that was said or done by any of the actors?

-Did the presentation help you (or confuse you) to understand the concept of aspiration any better? What was made clearer, or more confusing?

-Can you think of any aspects of the topic which you feel are important to the concept and were not dealt with adequately in the presentation you watched?

This could be an enrichment exercise in itself. Some students may want to make a project out of doing a film, a play, or a slide-show to illustrate any one of the concepts dealt with so far.

-Can you think of an idea for a film, story, slide-show which would communicate what you think is essential to understanding the concept of aspiration?

UNIT III. Lesson Eight

KEY CONCEPT AND MAIN IDEA:

SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: WILL: The will has been described as the directing agent of the self.

Contributing Ideas: 1. Healthy utilization of the will implies certain attitudes including energy, initiative, concentration, decisiveness, persistence and organization.

2. There are various stages in the act of will including those of goal-setting, deliberating, deciding, affirming, planning and executing the decision.

3. There are different levels of the will including personal will, social or altruistic (goodwill) will, transpersonal will or the will to meaning and some propose the existence of a cosmic or universal will.

NOTES TO THE TEACHER

Begin with the narrator on the top of page 97: 'We can learn to take this aerial view' and run it until after the first narration on p.101 which ends with the words '...to find meaning and purpose in life'.

After the presentation give the students a few moments to reflect and write down any notes on what they saw and heard. Put the seed thought 'The strongest principle of growth lies in human choice' up on the blackboard and ask the students to think about its deeper meanings and implications.

CONCEPT DEVELOPMENT

Relating concepts to personal experience

LEARNING ACTIVITIES

OPENER

1. Showing of the slide-tape presentation, 'Self-Direction: Finding One's Own Path'

QUESTIONING STRATEGIES.

- a). Have you ever made any decisions that you think

UNIT III. Lesson Eight

NOTES TO THE TEACHER

Relating concepts to personal experience

Evaluation of presentation

This question could help you to know which aspects of the lesson plan will be most appropriate given your class's background and interests.

This was an enrichment question from Lesson Seven and should be used to help students capsuleize and share any learnings/questions which they have had since the last class. It can be used as a lead-in to this lesson and therefore the discussion should be kept fairly brief and open-ended. It would be helpful to list on the blackboard the questions and ideas that the students come up with. These can be used for reference at the end of the lesson in order to determine the kind and amount of learning that has occurred.

LEARNING ACTIVITIES

really helped you to grow? How have they helped you to grow?

b). One girl in the slide-show talked about being confused and deciding to go to a really deep place inside of her in order to let the right decision come through. Have you ever made a decision in which you tried to do the same thing?

c). Did anything else in the slide-tape presentation confuse or clarify you about the process of decisionmaking? What were these?

d). What conditions (internal and external) make a person free to choose to express those values which foster growth?

2. DISCUSSION. The Importance of Attitude in Achieving Meaningful Goals. Examples which illustrate different aspects of the use of the will e.g. persistence, affirmation, planning.

UNIT III. Lesson Eight

NOTES TO THE TEACHER

You could write these quotations on the blackboard, pass out copies of them to the students, or have them write them down in their notebooks.

LEARNING ACTIVITIES

Everyone is familiar with the phenomenon of feeling more or less alive on different days. Everyone knows on any given day that there are energies slumbering in him which the incitements of that day do not call forth, but which he might display if these were greater. Most of us feel as if a sort of cloud weighed upon us, keeping us below our highest notch of clearness, in discernment, sureness of reasoning, or firmness in deciding. Compared to what we ought to be, we are only half awake. Our fires are damped, our drafts are checked. We are making use of only a small part of our possible mental and physical resources.

William James

Effort must be expended to develop the will. We take for granted that considerable study and practice are necessary if we want to learn a foreign language or to play a musical instrument, but for some reason we are less ready to accept the self-discipline and perseverance required to develop our psychological faculties. Yet the same principles apply: it is only through continued exercise that our potentials can be developed and realized.

Roberto Assagioli

UNIT III. Lesson Eight

NOTES TO THE TEACHER

Inferring, generalizing

Relating generalizations to personal life.

Self-evaluation.

This refers to Lesson Seven. This could be a time for students to discuss some of the difficulties they encounter in actually pursuing a personal goal or ideal model. It should help them to better appreciate the examples of will and to then itemize what they feel are the attitudes and circumstances helping and hindering their progress in a certain direction.

Giving examples. Interdisciplinary learning.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- a). Why do you think that so many people do not choose to develop their potentials?
- b). What kinds of things do most people (in your opinion) try to develop in themselves?
- c). Why or why not do you agree with this for your own life?
- d). Have you been choosing to try to develop your Ideal Model? What reason if any can you give for this?
- e). What examples can you give from history, literature, science, your own experience of people who were persistent and focussed in pursuing a goal which gave their lives a sense of meaning and purpose?

UNIT III: Lesson Eight

INFORMATION BLOCK FOR THE TEACHER

-Charles Darwin had very little physical energy and so had to set himself to working only one hour a day. Despite these limitations and because of his sense of organization and persistence he was able to complete the mammoth study on the development of the human species, THE ORIGIN OF THE SPECIES.

-Thomas Edison tried 2,000 chemical experiments before finding the right combination to create the carbon wire contained in the electric light bulb. Because of his persistence and organized approach he nevertheless achieved his goal.

-One example of persistence drawn from observing nature is that often used by Chinese sages. That is, the example of the single drop of water which can wear through solid rock if the action of the drop falls consistently in the same place. This example argues for focussed attention as well as persistent attention.

-Renoir was crippled with arthritis in the last years of his life but he nevertheless continued to paint until the end of his life. This example argues for dedication to a meaningful work as a means of eliciting the energies of the will.

-The same kinds of efforts were made by Beethoven who was deaf in his last years yet continued to compose some of the best works of his entire career.

--Viktor Frankl (see his book MAN'S SEARCH FOR MEANING) has described his intense desire to affirm a meaning for life even when faced with the extermination of his entire family (except his sister) in concentration camps during World War II....and his own near death. He recounts the episode of a group of prisoners who were force-marched to Dachau concentration camp, there to suffer long nights of standing on their feet and being submitted to cruel punishment. Despite all this there was singing and dancing for joy because they saw that Dachau had no extermination chimneys and that despite the hardship there was still a hope for life. He underlines the importance that attitude plays in creating a sense of happiness and meaning despite the outer circumstances.

-This same attitude is underlying the old story of the three stone cutters who were building a Medieval cathedral. A man walked up to them and asked each in turn what he was doing. The first answered 'I am cutting stones'. The second answered 'I am earning a living'. And the third answered, 'I am building a great cathedral'.

UNIT III. Lesson Eight

INFORMATION BLOCK FOR THE TEACHER. Cont'd.

-Another example is the well-known story of Jimmy Ryan, the long distance runner who started out with no money and very little opportunity and nevertheless made himself into one of the greatest runners who ever lived. (see 'The Long Distance Runner', a film about his life story)

NOTES TO THE TEACHER

Given these examples, or some of them, the students may be reminded of other examples. These could be added to the list in the curriculum guide.

Interpretation; summarizing

You can give them this list of quotations on the will and see if any of them help to identify other aspects of the will, the process of authentic decisionmaking and carrying a decision into action.

Some aspects that might be noted are the following: (encourage students to add others if you think they are appropriate). Note: this list was drawn from THE ACT OF WILL by Roberto Assagioli, p. 19.

energy-dynamic power-intensity
 mastery-control-discipline
 concentration-one-pointedness-attention-focus
 determination-decisiveness-resoluteness-promptness
 persistence-endurance-patience
 initiative-courage-daring
 organization-integration-synthesis

LEARNING ACTIVITIES

f): Name at least five different attitudes which underlie the various examples of will.

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

QUOTATIONS ON THE WILL:

The strongest principle of growth lies in human choice.

George Eliot

He that will not when he may; When he will he shall have nay.

Robert Burton

Think for a moment of yourselves as raw material; through your acceptance or rejection of a thought, an idea, you establish your lives, your individualities.

LETTERS OF THE SACRED BROTHERHOOD

Firmness of purpose is one of the best instruments of success.

Lord Chesterton

Nothing is beneath you, if it is in the direction of your life; nothing is great or desirable if it is off from that.

Ralph Waldo Emerson

Where the willingness is great, the difficulties can not be great.

Niccolo Machiavelli

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Most people are about as happy as they make up their minds to be.

Abraham Lincoln

A man's life is what his thoughts make of it.

Marcus Aurelius

A man of sense is never discouraged by difficulties - he redoubles his industry and diligence; he perseveres and infallibly prevails at last.

Lord Chesterton

In idle wishes fools supinely stay. Be there a will, wisdom finds its way.

George Brabbe

Let each man become all that he was created, capable of being.

Thomas Carlyle

All that we need to make us really happy is something to be really enthusiastic about.

Charles Kingsley

It is not intensity or volume of volition that produces long term results, but steadiness.

Raymond Hill

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

The characteristic of heroism is its persistency.

Emerson

The road to wisdom? Well, its plain
And simple to express:

Err
and err
and err again,
but less
and less
and less.

Piet Hein GROOKS I

'Don't take 'No' for an answer. Never submit to failure. You will make all kinds of mistakes; but as long as you are generous and true and also fierce you cannot hurt the world or even seriously distress her. She was made to be wooed and won by youth. She has lived and thrived only by repeated subjugations.

Winston Churchill

The more you will the more you are.

Jane Bradley

Problems worthy
of attack
Prove their worth
By hitting back.

Piet Hein

GROOKS II

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Our so-called limitations, I believe,
Apply to faculties we don't apply.
We don't discover what we can't achieve
Until we make an effort not to try.

Piet Hein GROOKS II

Visible deeds do not increase the goodness of the
inner life, whatever their number or dimension;
they can never be worth much if the inward process
is small or nonexistent and they can never be of
little worth if the inner process exists and is
great.

Meister Eckhart

We cannot do everything at once,
But we can do something at once.

Calvin Coolidge

Frame life so that at some future hour fact and
his dreamings meet.

Victor Hugo

He who has begun his task has half done it.
Have the courage to be wise.

Horace

The journey of the thousand miles begins with one
step.

Lao Tse

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

One doesn't try because things seem difficult;
But things seem difficult because one doesn't try.

Seneca

O, do not pray for easy lives. Pray to be stronger
men. Do not pray for tasks equal to your powers.
Pray for powers equal to your tasks.

Phillips Brooks

A man is what his deep-driving desire is,
As his deep, driving desire is, so is his will.
As his will is, so is his deed,
As his deed is, so is his destiny.

THE UPANISHADS

3. EXERCISE in Identifying positive and negative
influences on the will

Identifying and grouping appropriate examples.

Draw eight columns on the board and label them
as follows:

- Column a: PHYSICAL ENERGY GENERATORS
- Column b: PHYSICAL ENERGY DRAINS
- Column c: EMOTIONAL ENERGY GENERATORS
- Column d: EMOTIONAL ENERGY DRAINS
- Column e: MENTAL ENERGY GENERATORS
- Column f: MENTAL ENERGY DRAINS
- Column g: SPIRITUAL ENERGY GENERATORS
- Column h: SPIRITUAL ENERGY DRAINS

UNIT III. Lesson Eight

NOTES TO THE TEACHER

Ask the students to think of times when they have felt animated, excited and focussed in each of the four realms mentioned (physical, emotional, mental and spiritual).

Identifying and grouping appropriate examples based on personal experience

List their responses on the blackboard and then ask them to think of examples of times when they felt drained, dull, apathetic, in each of the four realms mentioned (physical, emotional, mental and spiritual).

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

a). What conditions or attitudes (in yourself and in others) contributed to this?

b). What conditions or attitudes (in yourself and in others) contributed to this?

4. Discussion. Identifying the difference between will and willpower.

SUGGESTED READINGS:

Roberto Assagioli. THE ACT OF WILL.

ch. 4. The Strong Will

ch. 5. The Skillful Will

Rollo May. LOVE AND WILL

ch. 8. Wish and Will

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NOTES TO THE TEACHER

CONCEPT DEVELOPMENT

interpretation; comparison

relating concepts to personal experience

interrelating concepts

applying concepts

giving examples; interdisciplinary learning

Examples could be:

Rasputin, Hitler, Caligula. Can you or they think of any others?

You could help students make the distinction between the exercise of the will and that of willpower by pointing to the principle that the will acts to coordinate and focus the various psychological energies (mental, emotional, physical, and spiritual) whereas the willpower involves frequent suppression or distortion of these same energies in order to achieve an end.

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

- a). How would you summarize the distinctions Dr. Assagioli makes between the strong and the skillful will?
- b). What differences can you cite based on your own experience?
- c). How can the different features of each aspect of will complement (mutually reinforce) each other?
- d). What are the dangers (personal and social) of exercising only one aspect of these complementary functions of the will (e.g. strength and skill).
- e). What examples (from history, literature and/or your own experience) can you cite to explain the concept of willpower?

UNIT III. Lesson Eight

NOTES TO THE TEACHER

You may quote to them the distinction that May makes on p. 218 of LOVE AND WILL. 'Will' is the capacity to organize one's self so that movement in a certain direction or toward a certain goal may take place. Wish is the imaginative playing with the possibility of some act or state occurring. Later on p. 18 he says 'Wish gives the warmth, the content, the imagination, the child's play, the freshness, and the richness to 'will'. 'Will' protects 'wish', permits it to continue without running risks which are too great. But without 'wish' 'will' loses its life-blood, its vitality, and tends to expire in self-contradiction. If you have only 'will' and no 'wish', you have the driven, unfree, infantile person who, as an adult-remaining-an-infant, may become the robot man.

CONCEPT DEVELOPMENT

interpretation; comparison (see 'f' above)
 interrelating concepts (see 'g' above)
 inferring, generalizing (see 'h' above)
 relating concepts to previous learning—e.g. exercise three in this lesson:

Relating concepts to personal experience

LEARNING ACTIVITIES

- f). How would you summarize the distinction that Dr. May makes between wish and willpower?
- g). What function does wish play in helping the will? (according to May).
- h). What do you think is the function of imagination and spontaneity in exercising the will?
- i). How can mere wishing without willing be an energy drain?

- j). Which is stronger in you, the 'wish' or the 'will'?

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NOTES TO THE TEACHER

There could be a class vote on this and discussion following.

Defining

Analyzing: breaking a concept up into its component parts.

Students might suggest the qualities of empathy, commitment, understanding, the feeling of responsibility for others.

Interrelating concepts

This exercise is quoted from THE ACT OF WILL by Roberto Assagioli. pp. 16-37.

OBJECTIVE

1. To help the student realize the value of the will for his or her own life.

This exercise is similar to that in Lesson Seven 'The Ideal Model' exercise. Students should be encouraged to compare the results of the two exercises on their own self-confidence and self-concept.

LEARNING ACTIVITIES

k). Do you have any ideas about how you could alter the situation if you are not content with the balance of wish and will in your life?

l). How would you define 'goodwill'?

m). What qualities combine to form the will which looks not only to the growth and welfare of the individual but that of society?

n). How can serving the goodwill help the personal will to grow firmer?

o). How can serving the goodwill help to facilitate the growth of a strong and positive self-identity?

5. EXERCISE on Mobilizing the Energy of the Will.

Settle yourself into a comfortable position with

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

your muscles relaxed.

A. Picture to yourself as vividly as possible the loss of opportunity, the damage, the pain to yourself and others which has actually occurred, and which might again occur, as a result of the present lack of strength of your will. Examine these occasions, one by one, formulating them clearly; then MAKE A LIST OF THEM IN WRITING. Allow the feelings which these recollections and forecasts arouse to affect you intensely. Then let them evoke in you a strong urge to change this condition.

B. Picture to yourself as vividly as possible all the ADVANTAGES that an effective will can bring to you; all the benefits, opportunities, and satisfactions which will come from it to yourself and others. Examine them carefully, one by one. Formulate them with clarity and WRITE THEM DOWN. Allow the feelings aroused by these anticipations to have full sway: the JOY of the great possibilities that open up before you; the INTENSE DESIRE to realize them; the STRONG URGE to begin at once.

C. Picture yourself vividly as BEING IN POSSESSION of a strong will; see yourself walking with a firm and determined step, acting in every situation with decision, focused intention, and persistence; see

UNIT III. Lesson Eight

NOTES TO THE TEACHER

Another way of mobilizing the energy of the will would be for the student to choose a quotation related to the will. He could reflect and write about its meaning and its applications to his daily life over a period of a week or so. See suggestions for exercises in Lesson Six. Many of these could be adapted to relate directly to the will.

analyzing personal experience

You could compare and discuss these lists. One outline for the stages in developing and exercising the will is that of Dr. Assagioli in his book THE ACT OF WILL. The abstract on the following page summarizes the stages he has outlined. Interested students could be encouraged to read chapters 12-16 (inclusive) for a more detailed description of the stages. You could also prepare a summary of them, if you feel that would help students. Based on their own experience the students should feel free to add or subtract stages which

LEARNING ACTIVITIES

yourself successfully resisting any attempt at intimidation and enticement; visualize yourself as you will be when you have attained inner and outer mastery.

6. DISCUSSION. Identifying the stages of the will.

QUESTIONING STRATEGIES:

a). Think of the most important decision you have made and acted upon. Review in your mind and write down at least five stages you went through in making the decision and carrying it into action.

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NOTES TO THE TEACHER

you suggest.

relating concepts to personal experience

evaluating personal needs

Ask students to take the list of quotations (and add others if they wish to) and group them with respect to:

- a) aspects of the will
- b) stages of the will

This will help them to think more deeply about the meaning of the aspects and stages of the will. They could be broken up into smaller groups to work on this and could bring their work back to the entire class later.

This essay is designed to help students come to a generalization about the rôle that the will plays in self-development.

LEARNING ACTIVITIES

The following questions are based on the stages of the act of will:

- b). What stage is most difficult for you? Why do you think this is so?
- c). What stage is usually the easiest for you? Why do you think this is so?
- d). Think back to the Ideal Model you formulated in the last lesson. What stage of willing would be the best one for you to work on right now in order to actualize, or make manifest, the ideal model in your everyday living?

7. EVALUATION.

-Write an essay on the topic: 'How can understanding and using my will help me to develop my sense of identity?'

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

or

'How can understanding and using my will help me to lead a more fulfilling life?'

or

'What is the difference between 'true' will and the various forms of 'false' will?'

8. ENRICHMENT EXERCISES

Interested students could research the concept of the divine or transpersonal will. They could find and report to the class various testimonies to this concept of the true will. They should also include in their research arguments which oppose the concept of this kind of will. These should be evaluated by the students on the basis of clearly stated premises.

SUGGESTED READINGS:

C.M. Bucke. COSMIC CONSCIOUSNESS
William James. VARIETIES OF RELIGIOUS EXPERIENCE
John White, ed. THE HIGHEST STATE OF CONSCIOUSNESS
B.F. Skinner BEYOND FREEDOM AND DIGNITY

FILMOGRAPHY:

'The Times They are A-Changing' filmstrip. On the

UNIT III. Lesson Eight

NOTES TO THE TEACHER

LEARNING ACTIVITIES

Importance of decisionmaking and the possibilities for determining what kind of person one wants to be. Warren Schloat. Pleasantville, N.Y.

'Death of a Peasant' 16 mm film, 10 min. The love of life and freedom sustains a man in the face of Nazi persecution. Sterling Educational Films c/o Marlin Motion Pictures.

'Helen Keller' 16 mm Educational Films.

Sterling

'Personal Commitment: Where Do You Stand?' filmstrip. Longman's Canada.

UNIT III. Lesson Nine

KEY CONCEPT AND MAIN IDEA: SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: HONESTY. Self-directed growth implies the ability to identify patterns and ideals which are based on unexamined conditioned attitudes.

Contributing Idea: Self-directed growth implies the willingness to share genuine, constructive opinions and questions with others.

NOTES TO THE TEACHER

Start the tape with the Young Man who says 'You know, the question of masks' (middle of p. 82. Run it to the bottom of p. 86 which ends with 'It's the peace. It's the tranquillity that everybody's seeking for'.

After the presentation you could give students a few moments to write down ideas or questions they have as a result of watching the presentation. Also ask them to review the exercise of the 'Ideal Model' in Lesson Seven. In particular they could focus on the part of the exercise which asked them to consider the ways in which they would like to appear to others and the ways in which they underrated themselves.

CONCEPT DEVELOPMENT

relating concepts to personal experience

LEARNING ACTIVITIES

1. OPENER . DISCUSSION. Obstacles to Honesty.

a). Showing of slide-tape presentation, 'Self-Direction: Finding One's Own Path'

b). In what ways, if any, did this section of the slide show help you to relate more meaningfully to some of the ways in which you 'mask' or hide your true identity?

c). How do these concepts about yourself (referring to Ideal Model questions indicated under Notes to the Teacher opposite) prevent you from being honest to other people? Try to cite some concrete examples from your own life.

UNIT III. Lesson Nine

NOTES TO THE TEACHER

formulating hypotheses

relating to previous learning

use your own discretion to determine whether or not this open discussion will help students to work with the upcoming exercise 'Practicing Honesty'. The discussion should be kept fairly short (about 15 minutes) and students should be encouraged to draw on material in sociology, political science, history, and psychology as much as possible. analysis of a value

Students might consider the conditions of openness, freedom of exclusive dependence on the opinions of others and social pressure, desire to communicate, desire for authenticity, and respect for oneself or another.

LEARNING ACTIVITIES

- d). How do these same concepts about yourself prevent you from being honest to yourself? Try to cite some concrete examples from your own life.
- e). Do you think it is possible to know when you are using a 'mask' to hide your identity in certain situations? If you do think it is possible what 'cues' have you used to know for yourself when you are being really honest or not?

-Did any of the reading you did in connection with different concepts of self-identity (Lessons Four and Five) help you to better understand the concept of 'masks' to one's identity? In what ways did they help your understanding?

2. DISCUSSION. 'Why NOT honesty?'

- a). What are the subtle forms of dishonesty which you feel are a part of many people's daily lives?
- b). Can you think of any societies or cultural groups where the norms for honesty are significantly different from your own?
- c). What conditions and attitudes within a person make him able to relate honestly to other people and to himself?

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NOTES TO THE TEACHER

No one should be forced to work in public with these questions. Some students may prefer to deal with the questions by writing down responses and queries in their own notebooks.

empathy and application of concepts

You could address the whole group with these questions or divide the group in half if you feel it is too large. Students should be encouraged to try to relate these questions to other persons in the classroom. However, some students may feel that they want to work with family members or friends outside the class. In this case they may want to state to the class their intentions of being honest with whomever it is. They could report back on how the sharing went at the next class.

Application of concepts

Interpersonal communication

LEARNING ACTIVITIES

3. EXERCISE. Practicing Honesty

PART ONE:

- a). Tell someone else what you admire about him/her but never let him know you felt that way.
- b). Tell someone else something about yourself that you wish he/she knew.
- c). Ask someone else a question you have never cared ask them before. (note the person asked should not be obliged to answer the question but he/she should be encouraged to politely acknowledge it at the least)

PART TWO

- a). Students could share how it felt to make those statements or ask those questions. Students who had not participated in that they had not asked questions or made statements in connection with the exercise could feel free now to ask those who had participated questions about the experience.
- b). Someone who had said something to or asked something of another person could ask him/her directly what reactions he had.

UNIT III: Lesson Nine

NOTES TO THE TEACHER

LEARNING ACTIVITIES

- c). Try to identify (at least two) what masks or conditioned attitudes have been preventing you from sharing like this before.
- d). Try to think of other practical instances where you might practice this kind of honesty outside of the classroom.

PART THREE

application of concepts
intrapersonal communication

- a). Think of something you admire about yourself and have never really acknowledged to yourself or to others. Put it down in writing and share it with another if you would like to.
- b). Think of a question you have been avoiding for a while. Ask it to yourself directly and succinctly. Put it down in writing and then read it out loud to yourself. Does this help to make it a bit clearer to you in any way?

4. EVALUATION

higher level thinking
evaluation of a value

- a). Are there times when you have found that you really felt that it was the right thing to do to put on a 'mask' and hide your true feelings?
-What kinds of values do you appeal to in situations like this?
- b). What concept of self-identity would you associate with the myth of Plato's Cave as it was

relating to previous learning

UNIT III. Lesson Nine

NOTES TO THE TEACHER

evaluating a concept

based on cognitive knowledge

based on affective knowledge

evaluating students' ability to relate organizing concept to key concepts (d: refers to concept of self-direction and e: refers to concept of self-identity)

LEARNING ACTIVITIES

interpreted in the slide-presentation?

c). Why or why not do you think it is possible to find and express a source of self-identity which lies behind the 'masks' or shadows we so often express to the world?

-What conceptual support could you give to your opinion?

-What personal experience can you cite to support your opinion?

d). How could recognizing and selectively using masks help you to be more free and conscious in your decisionmaking?

e). How could recognizing and selectively using masks help you to gain a clearer sense of your own identity?

BIBLIOGRAPHY:

MAN THE MANIPULATOR. The Inner Journey From Manipulation to Self-Actualization.

Everett Shostrom

I'M OKAY' YOU'RE OKAY.

Thomas Harris

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

FILMOGRAPHY:

'Fair Play'. 16 mm film. Sterling Educational
Films

'Finders Keepers' 16 mm film. colour. 18 min.
Sterling Education Film

'Somebody's Cheating' filmstrip. Longman's Canada

'The Many Masks We Wear' slide-tape.
Centre For Humanities.

UNIT III. Lesson Ten

KEY CONCEPT AND MAIN IDEA: SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: COURAGE. Self-directed growth implies the ability to identify and work with the fears and prejudices which represent challenges to one's ability to grow.

Contributing Idea: This theme has been expressed in many mythologies and religions and can be generally termed the theme of 'Temptation' or 'The Inner Battle'.

NOTES TO THE TEACHER

Begin at the top of page 87 where the young man says 'It takes a lot of courage' and run it to p.92. after the High School Girl says 'I just do it, get it over with and do whatever else I have to do.'

Give the students a few moments to think about the presentation and to write down any ideas or questions which come to them. Put the seed thought up on the board: 'Truth is wherever you decide to face it' (It is contained in the slide-show. You could throw up that slide on the screen instead of writing it on the board if you choose to)

preliminary analysis of a value.

You could suggest that there is the courage to say

LEARNING ACTIVITIES

1. OPENER

Showing of part of the slide-tape presentation:
Self-Direction: Finding One's Own Path'

QUESTIONING STRATEGIES:

a). What are the different ways in which courage can be displayed?

UNIT III. Lesson Ten

NOTES TO THE TEACHER

what you think/feel/don't know; there is physical courage; there is the courage to acknowledge something privately to oneself. Any other kinds of courage which you or they can think of?

recall and interpretation

relating concepts to personal experience

You could make a list on the board of the students' responses.

preliminary analysis of standards for a value

relating concepts to personal experience

LEARNING ACTIVITIES

- b). Can you remember what kinds of courage were indirectly spoken of in the slide-tape presentation?
- c). Which of these kinds of courage do you think is the 1) most common 2) the least common (or the most difficult) and c) the one you would most like to develop in yourself?
- d). What is the most truly courageous act that you have seen, heard, or read about?
- e). What was it about this particular 'act' which makes it so outstanding in your opinion?

2. DISCUSSION. Threats to Courage

QUESTIONING STRATEGIES

Ask the students to read the abstract on page 241.

- a). Have you ever felt that you had to summon up a lot of courage in order to defend your real, integrity, your identity (as distinct from your pride)?
- b). What form of courage was necessary at that moment?

UNIT III. Lesson Ten

NOTES TO THE TEACHER

LEARNING ACTIVITIES

relating concepts to personal experience.

c). What kinds of pressures, attitudes (within yourself as well as from others) act to lure or tempt you to take the supposedly easy route of sitting in the 'cove' or 'nook'?

giving examples; interdisciplinary learning

d). Can you give any examples of myths or stories which represent the theme of being tempted to just sit and avoid conflict and growth in one's life?

INFORMATION BLOCK FOR THE TEACHER

Christ, Buddha and Mohammad were all confronted with tempters at one stage in their development. They were told by Satan, Mara, and Allah respectively that they would be happier living a life which had the appeals of money, family, and less spiritual effort. These tempters represented those aspects of themselves which feared the path of development which was nevertheless an essential part of psychological make-up, deeper needs and basic fulfillment and joy.

Odysseus was tempted by the Sirens.

Al Chazzali, the Persian mystic, writes in his CONFESSIONS of the temptations he went through while trying to understand and express his true nature.

ASK students to think of other examples from the biographies they have been reading.

CONCEPT DEVELOPMENT

higher level thinking
relating concepts

e). In what ways can temptations such as these help to give one a stronger sense of self-identity and a clearer sense of the meaning and purpose of life?

UNIT III. Lesson Ten

There is a river of life that flows through the existence of every man and woman. The stream is wide and backs into every nook and cove, trapping itself in shallow pools and low, swampy places until it becomes stagnant. Here it forms a cover or a scum that attracts impurities and narrows down the actual flow of the river to a ribbon-like stream at the very centre. This is the only fresh, uncontaminated water in the whole life. Here is the way. 'The strait that is very narrow and very few find.' It is the ceaseless flow that washes away anything unlike itself. It is the only part that keeps free of the snags and blocks along the edges of the mind or of the life. Too many streams of life believe they are supposed to find quiet little coves and stagnate. This is the way if has always been done, all the formal training for life to be in a certain place at a certain time, searching out no new routes to allow a fresh rival at the opportunity of becoming a fine clean flowing stream. Following along in the washes and gullies that have been cut before and before, it is pursuant to established form and is looked upon with disdain if it overflows its banks. There is little hope that all these little obstructions along the edges of the mind of life will break up on their own accord. They are trapped and stagnant before they have hardly become a part of the mainstream. Their only hope is that the over-all season will so change that the stream will rise above itself and break loose the outmoded tradition and give it new life.

Every young person in building his or her life should know how important it is to keep the centre stream clear and free flowing. He should know that all along the way are hooks and coves that will beckon him to come in. If the lay of the land is lower than that which is required for him to flow out again, he is trapped. He is trapped until there is a breakup, and breakups can be very savage, tearing loose the set patterns and the tangled emotions. It takes a constant stimulation of the flow, which comes only from the inner mind and spirit.

TO EVERY THING THERE IS A SEASON

Joyce Kilmer (pp. 31-2)

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NOTES TO THE TEACHER

information based on personal experience

generalizing from personal experience

comparing concepts
developing criteria for opinions

LEARNING ACTIVITIES

3. DISCUSSION. The Value of Challenge; the Theme of the Inner Battle.

QUESTIONING STRATEGIES:

- a). Can you cite any examples from your own life of when you were tempted to do or say something you knew, deep down, was not right for your own growth or that of another?
- b). What happens when this kind of temptation is allowed to lure a person away from growth?
- c). In the slide-tape presentation there was mention of the fact that an athlete has to train and practice and increase his strength so that he will be prepared for further challenge. Do you think that the parallel between athletic training and psychological training to meet inner challenges is a valid one? Why or why not and on the basis of what concepts or personal experience do you hold your opinion?
- d). The slide-tape presentation used two examples to illustrate the theme of the inner battle; one was that of Arjuna from the Indian legend of THE BHAGAVAD GITA and the other was that of Theseus who wandered the maze or labyrinth and slew the Minotaur at the centre. One interpretation given to these legends (that given in the slide show) was that the enemies in each case represented

UNIT III. Lesson Ten

NOTES TO THE TEACHER

giving examples; interdisciplinary learning

LEARNING ACTIVITIES

those aspects of the hero's personality which had to be conquered or subdued in order for what was referred to in the abstract by Joyce Kilmer as the 'river of life', to flow through the hero and to express his true and deeper nature. Can you think of any other examples from mythology, literature, legend, or history which illustrates the theme of the inner battle?

INFORMATION BLOCK FOR THE TEACHER:

Examples of the Inner Battle theme:

- John Bunyan's PILGRIM'S PROGRESS. Christian had to conquer such challenges as the 'slough of despond', 'the hill of difficulty', 'Giant Despair', 'Doubting Castle' and the 'Valley of Humiliation' before he was able to reach the Celestial Country.
- The trials of Job in the BIBLE. (see Emmet Fox DIAGRAMS FOR LIVING. ch. 14 for an explanation of the Book of Job as it relates to the theme of the Inner Battle)
- Jacob's wrestling match with the angel in the BIBLE.
- The Labours of Hercules. Hercules had to perform ten different labours and many interpretations say that each labour was designed to challenge and purify a different aspect of his nature
- Dante's DIVINE COMEDY. Dante had to face many trials and reversals of fortune before he reached his goal. Many of these were represented by battle with different animals.
- In Zoroastrianism (a religion of ancient Persia) the inner battle is depicted as the struggle between Ormuzd who represented goodness and light and Ahriman who represented evil and darkness. Zoroaster says 'It is the human soul in which the battle rages'.

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INFORMATION BLOCK FOR THE TEACHER Cont'd.

-The legend of Faust (there are two versions: one by Goethe and one by Marlow) depicts a scholar who battled with the devil in exchange for a few years of power and fame and knowledge.

-The story of DR. JECKYLL and MR. HYDE by Conan Doyle represents the two incompatible parts of one personality.

-Hermann Hesse's STEPPENWOLF depicts the story of a man who had two natures, one human and the other wolfish, each battling the other within him.

Some students may want to explore the principle of friction and opposites in science as a parallel on the physical plane to the need for challenge and opposition in growth, life, and energy.

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NOTES TO THE TEACHER

CONCEPT ATTAINMENT

giving examples from personal experience

LEARNING ACTIVITIES

e) Can you think of any times in your own life when a challenge has given you a tremendous amount of energy and will to achieve and assert yourself?

f). Can you think of any times when you have challenged someone else in a way which helped him to grow?

g). Can you think of any times when meeting a failure with courage helped you to grow?

4. EXERCISE. Lifeline of Courage.

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CONTENT

In this exercise participants will list four different examples of how courage has been/is/might be reflected in their own lives. Participants will also identify what type or aspect of courage is reflected by each example given from their own lives. Finally, participants will identify how at least three of these examples of courage could help them to better understand and express their identities more clearly.

RATIONALE

This kind of exercise is designed to increase the self-confidence of the student who may want to build courage more firmly into his or her character and daily living. By being given the opportunity to cite instances of courage from their own lives and by examining possible ways in which these acts can promote growth the student is more likely to experience and understand the importance of courage for self-directed growth. The exercise is also designed to make participants more aware of the different aspects and kinds of courage and the ways in which it can encourage clearer self-identity and self-expression.

OBJECTIVES

Upon completion of the exercise 'Lifeline of Courage' participants will:

- 1). Identify four challenging situations in which their own courage was or is being displayed. Each participant will choose one example from his or her own life of courage displayed under the following circumstances:
 - a. Two challenging situations from the past:
 - 1). one with regard to saying or doing something to someone else.
 - 2). one with regard to seeing/accepting some aspect of one's own character.
 - b. Two challenging situations from the present: (situations one is thinking about and is almost ready to act upon)
 - 1). one with regard to wanting to say or do something to someone else.
 - 2). one with regard to wanting to see/accept some aspect of one's own character.
- 2). Identify what aspect of kind of courage he or she associates with each of the four examples of courage.
- 3). Choose at least two of the four situations and identify one way in which each of the situations has/is/

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could contribute to a clearer sense of self-identity and a stronger sense of self-direction in life.

PROCEDURE

Ask participants to take out a blank sheet of paper and a pencil. Keeping the paper with the narrow edge to the top (the normal way of using sheet paper) ask them to draw two lines down the sheet in order to make three columns. Column 1 is headed 'Acts of Courage'; column 2 is headed 'Aspect or Kind of Courage' and column 3 is headed 'Value of Courage'. Under column 1 they should list the four examples of courage which correspond to the circumstances listed under objective 1. In column 3 they should briefly summarize the way in which act of courage helped them achieve a clearer sense of self-identity and /or a stronger sense of self-direction in life.

A possible enrichment exercise which builds on this exercise would be for interested students to think of parallel situations (to the four situations used in the exercise) in which they did not use courage in reacting to a challenging situation. Questions they could respond to with regard to these situations might be the following:

1). What form of courage would have been appropriate and possible for me in this situation? What were the disadvantages of acting that way I did? What would have been the advantages of acting in a more courageous manner....advantages to myself and to others?

NOTES TO THE TEACHER

CONCEPT ATTAINMENT

grouping, categorizing.

Exercise 1 of this lesson outlines a few of the different kinds of courage. Some aspects of courage which students might want to work with are: honesty, empathy, openness, will (including the different aspects of will dealt with in exercise 2 of lesson eight) integrity, perspective.

LEARNING ACTIVITIES

5. EVALUATION Grouping quotations

Using the categories of the different kinds and aspects of courage which you have been working with in this lesson, try to group each of these quotations under one or more of the headings. You may find that some quotations fall very naturally into more than one category but try not to cross reference too much. The effort of trying to see what is the real essence of the quotation will

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NOTES TO THE TEACHER

Students can share the categories they have found and can spend as much time as you think appropriate to rearrange categories and quotations. Students should also be encouraged to add quotations to the list. They may even want to make up some of their own.

(SEE ATTACHED PAGES OF QUOTATIONS)

LEARNING ACTIVITIES

help you to work with the many subtle aspects of a quality such as courage. You may also find that working with these quotations helps you to identify other sub-categories or aspects and kinds of courage.

FILMOGRAPHY

- 1). 'How to develop More Self-Confidence'. slide-tape. Educational Progress Lfd.
- 2). 'Failure. A Step Towards Growth'. filmstrip. Longman's Canada.
- 3). 'Coping With Conflict'. filmstrip c/o Mass Media Ministries.
- 4). 'Joshua In A Box'. 16 mm film. (about a man who escapes from a box and finds life outside full of more confrontations) Kind Screen Productions c/o Marlin Motion Pictures.
- 5). 'Orpheus and Eurydice'. 16 mm film. 9 min. Marlin Motion Pictures.

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

BIBLIOGRAPHY

- 1). S.H. Hooke. THE LABYRINTH
- 2). H. Davidson. SCANDINAVIAN MYTHOLOGY
(good references to the theme of mazes and the inner battle)
- 3). C. Jung. MAN AND HIS SYMBOLS esp. last half of ch. 1.
- 4). E. Fromm. THE TWO HANDS OF GOD.
- 5). E. Schnapper. THE INWARD ODYSSEY. ch. 6-7.
- 6). C. Narnajo. THE ONE QUEST. pp. 201-214
'Unity: Resolution and Transcendence of Conflicts'

COURAGE

COURAGE, CHALLENGE, OBSTACLES, ADVERTISITY.

Danger can never be overcome without danger.

Greek Wisdom

Nothing happens to any man which he is not formed by nature to bear.

Marcus Aurelius

Behold the turtle who makes progress only when he sticks his neck out.

Cecil Parker

Courage is resistance to, mastery of fear - not absence of fear.

Mark Twain

Giants chase only after those who run away from them. And if you turned instead to face him, who knows what gift he was seeking to give you.

Anon.

Problems worthy of attack prove their worth by hitting back.

CROOK I. Piet Hein

Life is either a daring experience or nothing.

Helen Keller

Knowledge without courage is sterile.

Baltasar Gracian

COURAGE Cont'd.

Not everything that is faced can be changed, but nothing can be changed until it is faced.

James Baldwin

To be brave is to behave bravely when your heart is faint. So you can be really brave only when you really ain't.

GROOKS II. Piet Hein

You gain strength, courage and confidence by every experience in which you really stop to look fear in the face.

Eleanor Roosevelt

CHALLENGE, ADVERSITY

Misfortune is an occasion to demonstrate character.

Seneca

Trouble creates a capacity to handle it.

Oliver Wendall Holmes

God gives no linen, but flax to spin.

German proverb

He that overcometh shall inherit all things.

Revelations 21.

The more obstacles, whether outer or inner, that we meet in our effort to acquire a virtue, the sooner and more deeply it will take root in our soul, if we strive to overcome them resolutely and without self-pity.

Scupoli

CHALLENGE, ADVERSITY Cont'd.

The gem cannot be polished without friction, nor man perfected without trials.

Chinese proverb

It is the rainy season that gives wealth.

Hausa Tribe. Africa

Adversity introduces a man to himself.

Anon.

Adversity has the effect of eliciting talents which, in prosperous circumstances, would have lain dormant.

Horace

Never fancy you could be something if only you had a different lot and sphere assigned you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

Horace Bushnell

Experience is not what happens to a man; it is what a man does with what happens to him.

Aldous Huxley

The pessimist sees the difficulty in every opportunity; the optimist, the opportunity in every difficulty.

L. P. Jacks

UNIT III. Lesson Eleven

KEY CONCEPT AND MAIN IDEA: SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: OPENNESS. Self-directed growth implies a receptivity to appropriate forms and directions of development.

Contributing Ideas: 1. This aspect of growth often includes releasing oneself from those patterns and attitudes which are preventing further development.

2. This aspect of growth has been expressed in many mythologies, religions, and cultures and could generally be termed the 'death-rebirth' theme.

NOTES TO THE TEACHER

Show the slide-show. Begin with the narrator on p. 92 'At some stages of the journey...' and play it until the end of Alba on page 96. She ends with 'It's an airplane, it's anything that flies.'

relating topic to personal experience

You could list on the blackboard two columns. In one column you could list the ideas, etc. which were 'dropped' and in the other column phrases indicating the ways in which it has helped individual growth and communication.

analyzing personal experience

LEARNING ACTIVITIES

1. OPENER

Showing of section of the slide-tape presentation 'Self-Direction: Finding One's Own Path'.

QUESTIONING STRATEGIES:

- Have you ever had any experiences of growth similar to any of those presented in the slide-tape show? In what way were they similar?
- Has dropping an attachment (to an idea, preception, a relationship, a fear, a material object, etc) ever helped you to see yourself more clearly? -How, if at all, did this experience help you to better understand another/other person(s)?
- What was especially difficult about dropping any of the above?

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

giving examples; interdisciplinary learning

d). Can you think of any myths, poems, quotes, images which convey this theme of letting go of outgrown forms in order to provide room for new growth? What are the parallels from nature?

INFORMATION BLOCK FOR THE TEACHER:

MYTHS RELATED TO THE THEME OF DEATH-REBIRTH.

Suggested Reading:

THE WISDOM OF THE SERPENTS. The Myths of Death, Rebirth, and Resurrection. By Joseph Henderson and Maud Oakes.

THE INWARD ODYSSEY. Edith Schnapper. esp. ch. 8-9.

'The Conference of the Birds' is a medieval Islamic allegory attributed to Farid-Ud-Din-Attar. In the allegory there are many birds which represent the vast range of human characteristics each in its own way.

The parrot is depicted with his robe of glory, the partridge is 'perverse desire' and the nightingale is 'wounded with love'. Each of the birds is in the process of finding his own excuses, consonant with his personality type, for not making the decision to actively pursue the path to self-realization. Each of the birds who eventually stayed on the path had to learn to fight against his own tendencies to go back to stage one. But in the end they all found fulfillment and joy in unity with the 'Simurgh', the bird who represents the ultimate unity which is available to those who break through temptation, fear, and bad habits of all kinds. They found rebirth in union with the ~~Simurgh~~, whom they discovered to be none other than their own true Self reborn out of the shells which had been holding it hidden, even to themselves.

-In India the well-known ancient dance of Shiva is another manifestation of rituals of death and rebirth. The dance of the many-armed god represents the release of the souls of men from the 'snare of illusion'. The dance symbolically takes place in the heart of every man who seeks self-realization. Shiva is the destroyer of 'maya' or illusionary forms, or temptations, fears and bad habits. As such, he is also the creator of new life by freeing it to be reborn. In Hindu philosophy and psychology death is seen not as a permanent state of non-existence but rather as the passing into new life and in our own lifetimes we can

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Symbolically pass into new ways of life made possible by the process of dying to that which holds us back. The dance of Shiva also represents the different activities associated with the process of death and rebirth: in one hand he holds the drum of creation and in another he holds up the hand of protection. He dances within a circle of fire which represents destruction of the old forms and his foot held up gives release to the newborn soul.

An ancient Egyptian myth of Osiris is a classic example of a common acknowledgment of the need to follow nature's pattern of cycles of death and rebirth in order to provide for nourishment and rest. Osiris was the son of the earth god and the sky goddess. He was the first mythological king of Egypt and he ruled the kingdom with his sister-wife Isis. Together they brought agriculture to the people and in gratitude they made him a god. When this happened his brother Seth became jealous and plotted his death. At a banquet Seth enticed Osiris to lie in a coffin which he had built. When Osiris was inside Seth quickly shut the coffin and threw it into the Nile River. The coffin floated to Syria and was caught in a tree which was being used as a pillar in the house of the King of Syria. Isis found the coffin after a long search and persuaded the king to give it to her. Seth soon found out about Isis's discovery and captured the body of Osiris and cut it up into 14 pieces and carried them off to the distant parts of the kingdom. Isis eventually recovered all but one of the parts and at each place where she discovered a part she gave the local priest an image of Osiris which was buried and worshipped. Ra, the sun god, took pity on Isis and sent one of his gods to help Isis to make a mummy out of Osiris. Osiris was then brought back to life and remains in the Underworld where he is King. As in many other myths in different parts of the world man has to be dismembered, to break up his old identity, to symbolically 'die' to many of his old ways in order to be reborn.

The process of letting go of old forms can also be found in simple parallels. The Buddha spoke to the need to use the forms which are appropriate to the particular stage in one's development and then to leave them behind when they are no longer necessary. He said 'after you have crossed the river in a raft do not try to climb the mountain on the other side while carrying your raft.'

Another common parallel found in Hindu writings on this subject is that of the monkey. For the monkey to be able to move from tree to tree he has to let go of one branch in order to swing to the next one. Similarly, in climbing a ladder of stairs, or in simple walking, one foot has to be lifted from one step in order to take the next one.

Some rites of sacrifice also commemorate this same theme. The term sacrifice comes from the Latin word 'sacre facere' which means 'to make sacred'. The process of sacrifice has as its purpose, not to kill

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but to regenerate. In former times the sacrifice of a human or an animal was seen as necessary for the continuation of the tribe or culture. The death was a vicarious experience for all members and it represented the acknowledgment of higher sources of power than those created through human bargaining and rivalry. It also represented the need to acknowledge the patterns of nature and allow for a period of death and regeneration before new life is possible. Still today the Jews hold an annual Day of Atonement, the Christians celebrate the regeneration of Christ at Easter, and the Moslems participate in the annual 'Id' festivals of renewal and sacrifice.

QUOTATIONS RELATED TO THE THEME OF DEATH-REBIRTH.

Except a man be born again he cannot see the Kingdom of Heaven. John 3:3 (this was included in the slide-tape show).

Every breakdown is a potential breakthrough. Marshall McLuhan

Travel lightly. anonymous

A man may be born, but in order to be born he must first die, and in order to die he must first awake. Ouspensky

The rung of a ladder was never meant to rest upon, but only to hold a man's foot long enough to enable him to put the other somewhat higher. Thomas Huxley

The seed that is to grow

Must lose itself as seed;

And they that creep

May graduate through chrysalis to wings.

Wilt thou the, O mortal

Cling to husks which falsely seem to you
The Self?

Wu Ming Fu

You and the students might also consider parallels from nature such as the butterfly (an illustrative image used in the slide-tape show) which transforms itself from a chrysalis into a cocoon and then to a butterfly; the snake and various beetles which shed their skin; birch bark etc.

UNIT III. Lesson Flevén

-See the attached Sufi parable 'The Tale of the Sands'

-There is a Zen story of Nan-in who had a visit from a European University professor at the turn of the century.

'Nan-in served tea. He poured his visitor's cup full, and then kept on pouring. The professor watched the overflow until he no longer could restrain himself. 'It's overfull, No more. will go in'

'Like this cup', Nan-in said, 'you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup.'

(quoted from C. Naranjo. THE ONE QUEST. p. 44)

NOTES TO THE TEACHER

CONCEPT DEVELOPMENT

Summarizing based on information

Students could be broken into groups and each group could be given different examples such as those given above. Each group would then discuss the theme they thought was represented and they would make a succinct statement summarizing it. Different groups may well find different nuances of the theme due to the different examples. This should help to make students sensitive to the complexity of the theme as well as to different ways in which it can be summarized and interpreted. Students could then be brought back to discuss the following questions:

LEARNING ACTIVITIES

c). How would you summarize the theme expressed in these examples?

UNIT III. Lesson Eleven

NOTES TO THE TEACHER

CONCEPT ATTAINMENT

Identifying relevant values to personal development

LEARNING ACTIVITIES

f). What conditions within you can help you to identify ideas, attachments, etc. which are holding you in and preventing your growth?

g). What conditions within you can help you to become more open and receptive to new possibilities and directions for your own growth?

-Do you have any idea of where these new lines of growth could be/might be leading you?

EVALUATION:

Choose one of the parable, myths, or quotes relating to the theme of death and rebirth. Write an essay which illustrates how it expresses or implies ideas which could help you to build more openness into your character and everyday life.

or

Write a parable, myth or short story which illustrates one way in which you might symbolically 'die' to an idea, attachment, etc. that you feel is holding you back from further growth. Follow the parable, myth or short story through to the 'rebirth', indicating the ways in which this process might affect your life in the future.

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NOTES TO THE TEACHER

LEARNING ACTIVITIES

FILMOGRAPHY

'Bad Day', 16 mm film, non-narrative: Marlin Motion Pictures. (The helplessness of human beings who are trapped by their own weaknesses, desires, etc. Shows 16 separate incidences of this theme)

'Sisyphus', 16 mm film, colour. Marlin Motion Pictures. (A man becomes neurotically distressed by his possessions which become animate figures in the movie)

BIBLIOGRAPHY

See Information Block for references to THE WISDOM OF THE SERPENT & THE INWARD ODYSSEY.

SELF-RENEWAL. John Gardner

MYTHS AND MODERN MAN. Barbara Standford. Part III.

THE GOLDEN BOUGH. A Study in Magic and Religion. J.G. Frazer.

THE CONFERENCE OF THE BIRDS. Farid Ud-Din Attar.

THE SACRED PIPE. Joseph Brown. Ch. 3.

THE ONE QUEST. Claudio Naranjo. pp. 153-172

THE TALE OF THE SANDS

A stream, from its source in far-off mountains, passing through every kind and description countryside, at last reached the sands of the desert. Just as it had crossed every other barrier, the stream tried to cross this one, but it found that as fast as it ran into the sand, its waters disappeared.

It was convinced, however, that its destiny was to cross this desert, and yet there was no way. Now a hidden voice, coming from the desert itself, whispered: 'The Wind crosses the desert, and so can the stream.'

The stream objected that it was dashing itself against the sand, and only getting absorbed: that the wind could fly, and this was why it could cross a desert.

'By hurtling in your own accustomed way you cannot get across. You will either disappear or become a marsh. You must allow the wind to carry you over, to your destination.'

But how could this happen? 'By allowing yourself to be absorbed, in the wind.'

The idea was not acceptable to the stream. After all, it had never been absorbed before. It did not want to lose its individuality. And, once having lost it, how was one to know that it could ever be regained?

'The wind', said the sand, 'performs this function. It takes up water, carries it over the desert, and then

lets it fall again. Falling as rain, the water again becomes a river.'

'How can I know that, this is true?'

'It is so, and if you do not believe it, you cannot become more than a quagmire, and even that could take many, many years; and it certainly is not the same as a stream.'

'But can I not remain the same stream that I am today?'

'You cannot in either case remain so,' the whisper said. 'Your essential part is carried away and forms a stream again. You are called what you are even today because you do not know which part of you is the essential one.'

When he heard this, certain echoes began to arise in the thoughts of the stream. Dimly he remembered a state in which he - or some part of him, was it? - had been held in the arms of a wind. He also remembered - or did he? - that this was the real thing, not necessarily the obvious thing, to do.

And the stream raised his vapour into the welcoming arms of the wind, which gently and easily bore it upwards and along, letting it fall softly as soon as they reached the roof of a mountain, many, many miles away. And because he had had his doubts, the stream was

able to remember and record more strongly in his mind the details of the experience. He reflected, 'Yes, now I have learned my true identity.'

The stream was learning. But the sands whispered: 'We know, because we see it happen day after day: and because we, the sands, extend from the riverside all the way to the mountain.'

And that is why it is said that the way in which the Stream of Life is to continue on its journey is written in the Sands.

This beautiful story is current in verbal tradition in many languages, almost always circulating among dervishes and their pupils.

It was used in Sir Fairfax Cartwright's MYSTIC ROSE FROM THE GRADEN OF THE KING' published in Britain in 1899.

The present version is from Awad Afifi the Tunisian, who died in 1870.

UNIT III. Lesson Twelve

KEY CONCEPT AND MAIN IDEA: **SELF-DIRECTION.** The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: **INTERRELATEDNESS.** Self-directed growth implies an understanding that one's own growth and the growth of the whole are interdependent and mutually reinforcing.

NOTES TO THE TEACHER

Begin on p. 16 with the narrator who opens with 'The voice of the self...' and run to the end of the presentation which ends with 'However men approach me so do I welcome them for the path men take from every side is mine'.

Give students a few moments to reflect on any questions or ideas which may have arisen for them.

relating concepts to personal development

You could bring out the concept of the natural urge to relate to our human and natural environments. Another important concept which is dealt with in much of the literature about self-realization is the underlying unity of experience and desire among those people who have learned to value and express their true identity. This is also an opportunity to review some of the ideas and questions raised in Lessons One and Three.

LEARNING ACTIVITIES

1. OPENER

Showing of section of slide-tape presentation;
Self-Direction: Finding One's Own Path.

QUESTIONING STRATEGIES

a). To what extent, if any do you feel that service is a part of your life?

b). What form does this service take?

c). Why or why not do you believe that service is a natural inclination of those persons who have discovered and learned to express their self-identity?

d). What is it, in your opinion, about the value of service which makes it a prominent goal in the lives of many people?

e). What is the difference between service and

UNIT III. Lesson Twelve

NOTES TO THE TEACHER

LEARNING ACTIVITIES

'do-gooding'? What clues to this might you have gotten from the presentation?

2. DISCUSSION. The Individual's Effect on the Social and Physical Environments.

Suggested Reading:

THE ECOLOGICAL CONSCIENCE. Values For Survival. Edited by Robert Disch.

giving examples based on personal experience. Intro to concept of interrelatedness. You could share the idea that there are vicious and 'virtuous' circles. The important idea is that we are interrelated at levels for which we often take very little or no credit and/or responsibility.

The example of Hitler's speeches and their effect and many say that Churchill had the same effect only more positive in effect. inferring, generalizing

a). Can you think of any action or statements you have made which had a positive 'reverberating' effect on many people you don't know at all?

b). Can you think of any action or statements which have had a negative reverberating effect?

c). Can you think of any times when a positive thought or experience in your own life has set off a series of strong, healthy feelings, circumstances, thoughts?

d). Can you think of any examples from history and/or your personal experience of crowds which spread a joyous or violent mood very quickly?

e). What principle or generalization can you draw from these experiences?

f). Can you think of any examples from history or the present which illustrate the longrange effects that a single person or a single news-

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NOTES TO THE TEACHER

Tolstoy's theory of history (see WAR AND PEACE) illustrates the importance of the 'little man' and NOT those people vested with authority in determining the fate of wars. Many minor inventions have led to more and more complex and broadly spread technological inventions. Ask students to think of examples from science and physics. See Lewis Mumford TECHNIQUES AND CIVILIZATION and Alvin Toffler FUTURE SHOCK and Buckminster Fuller UTOPIA OR OBLIVION.

Think of some of the biographies they worked with especially in Lesson Three. What kinds of effects have these people have on the world? It is important to bring out the fact that our growing interrelatedness with other people on the planet is being used in many ways and to many different ends.

Think of the effect of something like the radio broadcast The War of The Worlds in England during the 1950's. It literally panicked millions of people. The depression on Wall Street; the effect of something like the Cross kidnapping in Quebec and Canada; Watergate in the USA and Solzenitzen on the public-consciousness about freedom of speech.

One idea for a project which could follow up on this discussion is for the interested student to say or do something which he feels will be of help to another

LEARNING ACTIVITIES

paper article, poem, act has had on the world?

g). Can you think of how any of these examples have affected your own life?

UNIT III. Lesson Twelve

NOTES TO THE TEACHER

person. He could make a project of tracing what kinds of effects that act or statement has on the other person, the people, animals, nature, etc. which he comes in contact with during the course of one day. The student could interview the person, the people this person came in contact and even try to trace some of the effects back to himself.

Note: the intended learning in a project such as this one is for the student to understand that the act of service itself has an effect on the doer as well as on the recipient of goodwill.

Inferring, generalizing

stating reasons

evoking personal responsibility

Some of the work with the Ideal Model (Lesson Seven) and the Will (Lesson Eight) should have provided the basis for the students' ability to plot out practical steps towards effecting change.

LEARNING ACTIVITIES

h). Do you think that the fact that the world is becoming 'smaller and smaller' is having a good or bad effect on the quality of daily life which you see around you? Upon what do you base your opinion?

i). What factors (psychological, social, technological) are most important in creating the kind of world environment which you perceive around you?

j). What single step could you take within the next two weeks to do something to either encourage what you see as a positive trend or counter what you see as a negative trend?

3. DISCUSSION. Ecological Awareness

UNIT III. Lesson Twelve

NOTES TO THE TEACHER

This discussion can serve an interdisciplinary focus by drawing on examples of ecology and synergy. (Synergy could be defined as the combined action of different parts interacting to form a larger whole.) This discussion should be kept focussed on those aspects of this large topic which are most relevant to the theme of the search for self-identity and the individual expression of those values which contribute to the growth of both the individual and the larger systems of which he or she is a part.

These could include the school, the family, society, culture, world, universe, biological, animal and plant kingdoms, etc.

Identifying examples

application of concepts

giving examples; interdisciplinary learning

LEARNING ACTIVITIES

QUESTIONING STRATEGIES:

a). What are the different systems of which you are a part?

Films which could help give students a sense of the vastness of the universe and some sense of the interlocking systems of which they are a part:

'Powers of Zen'

'Cosmic Zoom' National Film Board of Canada

b). Take a single action you have performed in the past 24 hours and try to trace the different systems which, and will be effected by this action.

c). Can you think of any myths or ceremonies which are intended to help people understand the essential interrelatedness of all living things?

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INFORMATION/BLOCK FOR THE TEACHER

One example is the Indian Pipe Ceremony. You could ask the students to read about it or else you could summarize it in your own words. (see THE SACRED PIPE Black Elk's Account of the Seven Rites of the Oglala Sioux. Related by Joseph Brown). The sacred pipe was made from the different elements of nature and each breath drawn from the pipe illustrates man's ability to draw from the spirit of the universe which unites all living creatures. Every breath of smoke which the person exhales indicates man's inevitable ability to give back this same power into the universe. The bowl of the pipe was made of red stone symbolizing the earth; carved in the stone was the buffalo calf who represents all four-legged animals. The stem of the pipe is wood which represents all that grows upon the earth; and the twelve feathers which hang where the stem fits the bowl represents all the birds of the air. It is said that 'When you pray with this pipe, you pray for and with everything'. Another example is the Christian tradition of breaking bread. It represents man's ability to partake in the sharing of body and blood at a level where it represents the essential unity of each individual with every other individual.

NOTES TO THE TEACHER

inferring, generalizing

relating concepts to personal experience

Introduction to the concept of synergy

Just as there is a need for balance and ecology in the physical environment so there is the same need within the psychological environment as regards the

LEARNING ACTIVITIES

d). Why do you think that these kinds of traditions/ ceremonies have been a part of civilization for so long? What purpose do they serve?

e). Can you think of the most meaningful form of sharing you have ever participated in? How did it make you feel and what effect do you think it had on others?

f). What are the different components within your own psychological system which are vital to its healthy growth?

UNIT III. Lesson Twelve

NOTES TO THE TEACHER

individual and as regards the social activities of which he forms a part. Some of the necessary components might include: fun, work, relaxation, periods of meaningful effort, humour, stimulation, love and balance among the mental, emotional, physical and spiritual aspects of living.

Application of concepts

This exercise should help students with imagination to draw together many of the concepts dealt with in the curriculum. The main theme drawn together by this exercise is self-direction. The farmer or gardener has some control, responsibility, and ability to care for the healthy and balanced maintenance of his land. Students by now should be feeling more confident and responsible about being able to express those values which promote the growth of their evolving self-identity.

You could put up one or a few of these quotations or pass out copies of them.

LEARNING ACTIVITIES

2). Try for the moment to think of yourself as an ecological system which is self-contained:

-What zones are the best irrigated and most healthy?

-Which are drying up?

-Which are flooded?

-If you were to rotate zones in order to keep the soil underneath healthy, which zones work well together when they are cycled?

-As the farmer or gardener of your land what kinds of fertilizer can you give to certain zones of your land in order to promote growth?

-What are the psychological equivalents of sun, rain, seasonal change and storms on your land?

4. DISCUSSION. Serving in one's own way

QUOTATIONS ON INTERRELATEDNESS AND SERVICE.

We all serve self, but our place in evolution may be measured by the size of self we serve.

Christina, Hughes

NOTES TO THE TEACHER

LEARNING ACTIVITIES

He who does not live in some degree for others, hardly lives for himself.

Montaigne

Primitive man has duties only toward his nearest relations. All other living beings are to him only things; he mistreats them and kills them, without compunction. Then the circle widens to the tribe, to the people, and grows ever wider until at last man realizes his ethical association and grows ever wider until at last man realizes his ethical association with the whole of humanity. This represents an enormous act of thinking.

Albert Schweitzer

CONCEPT ATTAINMENT

relating concepts
identifying values

Each of these questions can serve as a cumulative review of the key concepts dealt with in the curriculum. Questions a, b, and c deal with the concept of values. Question d deals with the concept of Self-Direction and Question e deals with the concept of Self-Identity.

- Why or why not do you think that trying to recognize and truly feel our interrelatedness with other people and living systems is necessary for full psychological growth?
- What kinds of values lived in one's daily life can help you to become more consciously interrelated?
- What kinds of values tend to keep you from conscious awareness of our interrelatedness with others and the natural environment?
- Make a list for one day of all the ways in which you think you have served the growth of

LEARNING ACTIVITIES

1. Stretch the student out and see if
you can think of the ways in which these probably
simple and ordinary acts of service are affecting
them. Even if in a small way.

2. Imagine if the work you did in Lesson Seven
(Inspiration). What is the form of service that
you can see your life taking, if you can see this
as a possibility at all?

3. How could that service help you to attain a
stronger and more realistic sense of your own
self-identity?

FILMOGRAPHY:

1. 'The Factory', 16mm film, approx. 20 min. Available MFB. Shows how the concepts of human respect and care can make a factory a place of personal growth and fulfillment as well as a place of work.
2. 'The Strong', 16mm film, 19 min. Fantasy about people of a town who become very sensitized to each other. Available Mass Media Ministries.
3. 'Decoration', 16mm film, 7 min. Man frantically seeking approval for his acts of humanitarian service. The medals he covets run into his coffin.
4. 'How To Gain Cooperation From Others', c.t. Educational Progress Co.

NOTES TO THE TEACHER

LEARNING ACTIVITIES

5. 'Man Against Man: A Study in Aggression and Conflict' slide-tape. 160 slides. Centre for Humanities. White Plains, New York.
6. 'No Man Is An Island'. An Inquiry Into Alienation. Centre for Humanities. Slide-tape.
7. 'Man and His Environment: In Harmony and in Conflict: slide-tape. Centre for Humanities.

UNIT III: Lesson Thirteen

KEY CONCEPT AND MAIN IDEA: SELF-DIRECTION. The degree of one's sense of meaning and purpose in life is related to the extent to which he lives by authentic, growth-promoting values which are freely and consciously chosen.

ORGANIZING CONCEPT: PARADOXES RELATED TO SELF-DIRECTION. There are several sets of complementary opposite concepts which are encompassed by the key concept 'Self-Direction'. These include:
1. self-acceptance and growth
2. self-realization as a process and self-realization as a goal.

NOTES TO THE TEACHER

This quote could be posted or written up on the blackboard. Students should be given a moment to reflect on the quote and write or draw any reactions or questions they might have. This will help to lead into the first question dealt with in this lesson.

This is a review lesson which is also designed to interrelate several of the concepts dealt with in the curriculum.

Ask students to read the extracts provided (Aesop's Fables and a Sufi Tale).

CONCEPT DEVELOPMENT

1. Identifying a theme: summarizing

LEARNING ACTIVITIES

Man is a creature of ambiguity. His salvation and his sanity depend upon his ability to harmonize the deep conflicts in his thoughts, his emotions, his personal mythology. Honesty and authenticity do not depend on complete freedom from contradictions - such freedom is impossible - but on recognizing our self-contradictions - and not masking them with bad faith. Thomas Merton

1. OPEN-UP DISCUSSION. The Paradox Between Self-Acceptance and Growth

a). What is the general theme expressed by these three fables?

UNIT III. Lesson Thirteen

NOTES TO THE TEACHER

The theme could be generally expressed as that of appreciating your capacity to build happiness from the foundations of what YOU are and what your PRESENT circumstances are.

evaluating personal growth

APPLICATION OF CONCEPTS

evaluating and taking responsibility for personal growth.

relating concepts (self-acceptance and growth) Review of part of Lesson Seven and building towards the generalization that self-acceptance and growth can complement each other.

LEARNING ACTIVITIES

b). To what extent and in what ways, if any, are you learning to appreciate the possibilities for growth and service in your everyday living?

c). Have you ever had the experience of suddenly, deeply appreciating something in yourself, in another, in nature, a situation which you had taken for granted before?

d). What kinds of attitudes and circumstances will you have to work to overcome (in yourself, in relationship to others or an institution) in order to begin to achieve the Ideal Model you set for yourself in Lesson Seven?

-What would happen if you did not accept that this is what you have to work with? What kinds of bondages would you be likely to run into in the process of your growth?

-What would be the dangers, to yourself and to others, of trying to serve in a way which is beyond your present capacity?

-What would be the advantages to yourself and to others of trying to serve in a way which is within your present capacities?

2. DISCUSSION/EXERCISE. Grasping Values For Self-

UNIT III. Lesson Thirteen

NOTES TO THE TEACHER

Synthesizing previous learning and applying it to personal self-development.

These questions should leave students with a focus for further work which they might do on their own after the course is completed.

The following is a list of values from which the students might choose. You could add your own and encourage students to review their notebooks and think of other values which might be more appropriate given their own circumstances and needs.

APPRECIATION	SERENITY
ASPIRATION	SERVICE
COMPASSION	RECEPTIVITY OPENNESS
LOVE	ACCEPTANCE of self and others
CONFIDENCE	SPONTANEITY
HUMOUR	HUMILITY
JOY	INTEGRITY - HONESTY
PATIENCE	SIMPLICITY

LEARNING ACTIVITIES

Directed Growth.

a). What value, if understood and expressed by you, would best help you to accept and understand the realistic circumstances within which you are trying to work towards achieving a deeper understanding of your own identity?

b). What value, if understood and expressed by you would best help you to experience a clearer and deeper sense of your interrelatedness with and responsibility to your fellow man (and the natural environment)?

CENTREDNESS	ENERGY
OBJECTIVITY	GOODWILL
CONCENTRATION	WILL (see aspects of Will Lesson Eight)
INITIATIVE	
COURAGE	
AUTONOMY	
DECISIVENESS	
RESPONSIBILITY	

Unit III. Lesson Thirteen

A SUFFI TALE. 'THE HAPPIEST MAN IN THE WORLD'

A man who was living in comfortable enough circumstances went one day to see a certain sage, reputed to have all knowledge. He said to him:

'Great Sage, I have no material problems, and yet I am always unsettled. For years I have tried to be happy, to find an answer to my inner thoughts; to come to terms with the world. Please advise me as to how I can be cured of this malaise.'

The sage answered:

'My friend, what is hidden to some is apparent to others. Again, what is apparent to some is hidden to others. I have the answer to your ailment, though it is no ordinary medication. You must set out on your travels, seeking the happiest man in the world. As soon as you find him, you must ask him for his shirt, and put it on.'

This seeker thereupon ceaselessly started looking for happy men. One after another he found them and questioned them. Again and again they said: 'Yes, I am happy, but there is one happier than me.' After travelling through one country after another for many, many days, he found the wood in which everyone said lived the happiest man in the world.

He heard the sound of laughter coming from among the trees, and quickened his step until he came upon a man sitting in a glade.

'Are you the happiest man in the world, as people say?' he asked.

'Certainly I am,' said the other man.

'My name is so-and-so. My condition is such-and-such, and my remedy, ordered by the greatest sage, is to wear your shirt. Please give it to me: I will give you anything I have in exchange.'

The happiest man looked at him closely, and he laughed. He laughed and he laughed and he laughed. When he had quieted down a little, and restless man, rather annoyed at this reaction, said:

'Are you unkind, that you laugh at such a serious request?'

'What, then am I to do now?'

'You will now be cured. Striving for something unattainable provides the exercise to achieve that which is needed: as when a man gathers all his strength to jump across a stream as if it were far wider than it is. He gets across the stream.'

The 'happiest' man in the world then took off the turban which he had concealed his face. The restless man saw that he was none other than the great sage who had originally advised him.

'But why did you not tell me all this years ago, when I came to see you?' the restless man asked in puzzlement.

Unit III, Lesson Thirteen

puzzlement. . .
Because you were not ready then to understand. You need certain experiences, and they had to be given to you in a manner which would emphasize that you went through them.

AN AESOP'S FABLE 'SUBSTANCE AND SHADOW'

A dog was crossing over a river with a piece of meat in her mouth. Seeing her own reflection in the water she thought it was another dog with a bigger piece of meat. So she dropped her own piece and made a spring to snatch the piece that the other dog had. The result was that she had neither. She could not get the other piece because it did not exist, and her own was swept down by the current.

UNIT III. Lesson Thirteen

MEDITATION ON VALUES FOR GROWTH:

The students should have pencil and paper at hand before they proceed with this part of the lesson. Ask them to make sure they are comfortably seated, and physically at ease. You can suggest that they close their eyes during the exercise as this helps to shut out any visual distractions. Ask them to take several deep, audible breaths. You may suggest that they allow their minds to completely relax, letting go, temporarily, of any preoccupations, or anxieties and to experience mental peace and freedom. Suggest that they calm their emotions and still their bodies. When they are calm and at peace ask them to lift their minds and focus their attention on the true nature, the real essence of the quality or value they chose to help them accept the realistic circumstances within which they are trying to work towards achieving a deeper understanding of their identity. Some students will receive their understanding in the form of words, others may contact a symbolic image, and some may feel the urge to draw spontaneously or make symbolic gestures. All of these ways of connecting with their own understanding are valid. Each person should feel free to follow his own intuition as to the appropriate means. While in the state of reflective meditation on the quality or value, they could be asked the following questions: What is the meaning of this value? What are the characteristics of this value or quality? What is its significance in terms of their own development? They could also consider the ways in which they feel the value is/could be/is not being reflected in their day to day lives. What kinds of obstacles do they encounter in the process of trying to develop the quality? What kinds of attitudes and actions would be appropriate means of counteracting certain obstacles?

Depending on the amount of time and the concerns of the students, you may choose to have them focus on only one or two of the questions suggested above. Perhaps they could take the other questions home and reflect on them in their leisure. They could also be used as evaluation questions by you and could be given in the form of written essays.

Again, depending on the time and concerns of the class you could do the same exercise but in this case discussing on the value chosen in relation to question 2.b. above.

Finally, the students could be asked to take a few moments (or write out at home) to reflect on how these two values could become mutually reinforcing.

Students could break up into groups of about 6-8 to discuss the ideas and questions which came to them.

3. DISCUSSION. Paradox between Self-Realization as a Process and as a Goal.

UNIT III. Lesson Thirteen

NOTES TO THE TEACHER

Put these quotations up on the blackboard. Pass out copies of them or have the students write them down in their notebooks.

recognizing and summarizing a concept

The theme is the appreciation that the process of growth is in itself the goal of self-development. The process is never-ending and can be found in living with as much self-awareness and appreciation as possible at each moment. The process aspect of growth, furthermore, is more than simply self-

LEARNING ACTIVITIES

QUOTATIONS:

Perhaps the only goal on earth toward which mankind is striving lies in the process of attaining, in other words, in life itself, and not in the thing to be attained.

Dostoyevsky

The way of acceptance and spiritual freedom is found not by going somewhere but in going.... The point isn't to accept in order that you may pass on to a 'higher' state but the acceptance in itself is that 'higher' state, if such it may be called.

Alan Watts

The way is near but men seek it afar, It is in easy things But men seek for it in difficult things.

Mencius

a). How would you summarize the theme expressed by these quotations?

UNIT III. Lesson Thirteen

NOTES TO THE TEACHER

awareness and contains progressive realization within it.

You could point out that some religions speak of the possibility of a culmination or acme of growth beyond which we don't yet know it is possible to grow. The aim of this lesson is to help students realize that although it is important to have goals which can help guide their growth; these goals will always fade into the background as soon as they are reached and others come into focus. What they should have understood by this stage is the importance of setting themselves standards and goals which can serve to monitor and encourage their daily growth.

evaluation of students' ability to apply concepts to personal experience.
evaluation of the success of the course.

summative evaluation of learning with regard to concept of Self-Identity.

summative evaluation of learning with regard to concept of Self-Direction.

LEARNING ACTIVITIES



b). To what extent and in what ways has this course helped or hindered your ability to recognize the process of inner growth as it unfolds in your daily living?

OTHER REVIEW QUESTIONS:

- 1). In what ways, if at all, have you gained a clearer sense of your own identity as a result of the work done in and as a result of this course?
- 2). In what ways, if at all, are you clearer about how you can express in your own way, those values which you feel promote growth?
- 3). What are the three most important questions that you have asked yourself during the period in which you were taking this course?

UNIT III, Lesson Thirteen

NOTES TO THE TEACHER

LEARNING ACTIVITIES

-To what extent are you able to see how your daily life can help you to begin to find answers to these questions?



CHAPTER VIII: IMPLICATIONS FOR FURTHER RESEARCH

While recognizing the explorative nature of this project, it is hoped that it provides sufficient groundwork and scope to be of use in further research into the use of media and curriculum design in value education. Such research could take any of several directions. One direction is the design and production of other slide presentations which use the same general format and approach as 'The Path'. These would each treat a specific value related to the theme of self-direction; aspiration, courage, honesty, interrelatedness, etc. They could be developed into curriculum packages which could be used separately as units within college humanities courses to amplify the lessons in the third unit of the curriculum developed as part of this project. (Values related to Self-Directed Growth).

Relative to the cognitive domain there is still little substantive research into isolating and evaluating for the affective components in the valuing process. One interesting project could be the use of the curriculum units as a framework within which researchers could observe and document the affective components which lead to student comprehension of the concepts of values, self-identity, and self-direction. This kind of research could be used, in turn, to further refine the media presentations so that they could serve even more specific affective objectives.

These directions for research represent two possible avenues for bringing about increasingly more constructive use of affect in values education. It is an area of education in which audio-visual materials can serve specific and important needs. It is hoped that the materials developed as part of this project will help generate enthusiasm and disciplined approaches to meeting these needs.

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